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MORALITY AND THE STATE.

BY
SIMEON NASH.

[_ "That which is born of the spirit is spirit ; ye shall know the truth, and the truth shall make you free ; sanctify them through thy truth ; but the water I shall give him, shall be in him a spring of water gushing up into everlasting life."

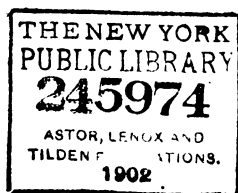
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P R E F A C E .

THE following work was written because I could not avoid doing it. My mind, after twenty-five years of reading, thinking and discussion, had become so full of it, that I could not rest until I had got rid of it, cleared my mind of it, by embodying these thoughts in a fixed form. Two years ago, during a winter vacation from judicial duties, I took up the pen and wrote out rapidly the outline of the work ; and last winter I sat myself down deliberately to its composition, and wrote it out in the form here presented. It is no hasty *production*. I have read much, if not most, of what has been written in English, and made myself acquainted with the views put forth upon the European continent upon these twin topics of *Morality and the State*. Dissatisfied with all systems as a whole, my own mind has been, when not occupied with the labors of an exacting profession, engaged in elaborating a system of its own, until it assumed the form here presented. The whole system had been wrought out in thought, had been produced, before a word of it was ever written. Indeed, it produced itself ; it grew up in the mind, like a grain of mustard seed, to all its present proportions ; and there it was, all composed, whether written or not written ; a cause of mental uneasiness, because a subject of perpetual thought. So much for the why it was written.

It is published because I thought, and friends thought, that the public mind might be benefited by knowing what I had thought upon this subject of MORALITY AND THE STATE ; and also because the intelligent publishers, after an examination of the manuscript, thought that *it would pay*. If these are not satisfactory reasons for publishing, I know not what are. They are the best and only ones I have to offer, and a kind public must make the best they can of them.

The subject is certainly one of deep interest. The public mind has been and is still exercised upon it, and struggling with it, and just now more than ever. The true analysis of man's moral or spiritual nature, and its mode of development, lie at the foundation of Morality and the State, and are closely allied to certain important questions in theology. The public mind cannot safely be relied upon to act with intelligence and wisdom in great affairs of State, until the State comes to be regarded as something more than a mere *human compact*, and public life as something higher than a mere game of ambition and selfishness.

The facts disclosed in human consciousness must be made to harmonize with the teachings of divine wisdom; subjective and objective morality must and can be reconciled. In God's works there can be no conflicts; all must agree, all must harmonize; all *apparent* conflicts must arise from our ignorance. Hence, the intelligent Christian knows that Christianity has nothing to fear from such discussions; they can only tend to elaborate the truth; a sharp presentation of error may be the very means of leading to a clear perception of the truth.

It is wrong, therefore, to assail with bitterness, unkind words, and all uncharitableness, a writer, because his opinions may not accord with our own, or may be in conflict with long cherished dogmas. Dogmas are good in their place; but truth is more priceless than all dogmas. The two modern writers who have exerted and are still exerting upon the thinking minds of England and America, more influence than all other writers, are Coleridge and Carlyle. Now, this patent fact could not exist unless these men, with all their errors, had got hold of some vital truths hitherto overlooked; some new views of humanity, not hitherto developed; views approved by consciousness, and hence the ground of their power. This fact should lead all earnest and honest minds to reflection, to an effort to discover what of error there may be in their own opinions, and what of truth in those they condemn. Earnest minds do not knowingly labor in the cause of error; they have their *faith*, and to them it is God's truth. All systems are, and must be, affected with more or less of error; and no system can be built up out of unadulterated falsehood; there must be truth at the bottom of all speculations upon the State, morality and religion. God only knows the *whole* truth, unmixed with error, and man can only claim that divine prerogative, when he ceases to be *fallible*.

I have written this work with no feelings of hostility to *Evangelical Christianity*; my object has rather been to reconcile its teachings with

those of human consciousness. If, therefore, any reader discovers reasonings coming in conflict with his own cherished views, and sapping some of his venerated dogmas, let him not deal in hard and unkind epithets, but let him be assured that in my view there is here no vital conflict with the *truths* of revelations, only with the errors of dogmas, enunciated by human minds. If I am in error, let the effort be to expose it, so that out of this discussion the cause of *truth* may be advanced.

This work is especially submitted to the young men of these United States; to the consideration of those who are to do its thinking, shape its policy, and discharge its public functions, in the hope that it may contribute to form in them a spirit of manly independence and character, the result of a moral development wrought out by the application of the unchangeable principles of everlasting truth and right; minds thus trained will work in the State for right ends by noble and righteous means.

The reader must not expect to find here any effort at fine writing; the professional and judicial duties of the author have trained him to regard things and ideas as of more importance than words and expressions. If I have succeeded in clearly expressing my own thoughts, and making myself understood, it is all I have aimed at; it is all that there is of valuable in any style. The clear expression of thoughts should be the object of all language; then the reader will be enabled to think as the writer thought. In this respect, French writers are model writers; they express themselves with more sharpness and distinctness than writers in any other language; hence the study of French is more beneficial to the English and American mind than that of the German. The French mind is wonderfully analytical; stripping a thought of all incumbrances, until it stands forth as clear and distinct as the outline of an Italian landscape.

But I must conclude with a single remark. If I were to dedicate this work to any one, as I shall not, I should feel bound to dedicate it to one, without whose aid it never could have been *produced*; one whose intelligent and wise ways have created for the author all the endearing sweets of *Home*, and afforded him all the studious leisure of the celibate—a leisure so valuable to the professional man, and indispensable to continuous mental culture and patient and productive thought.

GALLIPOLIS, OHIO, August 1st, A. D. 1858.

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INTRODUCTION.

NO DISCUSSION of moral science can be prosecuted successfully without a careful analysis, to some extent at least, of man's *moral nature*, of its capacities and susceptibilities, and the mode or law of their development. With this necessary analysis there is connected a general view of humanity, with all its capacities and the law of their development. The discussion, indeed, involves, in some degree, a general analysis of the human mind and the mode of its development.

In the following treatise, one object has been to prosecute a thorough analysis of moral phenomena as disclosed in consciousness. In carrying out this investigation, broader views have arisen in the mind, taking in the whole of our mental and moral constitution, embracing a classification of all these powers, to which I now propose to invite attention. Without undertaking to dogmatize upon so intricate a subject, I yet will suggest what at present appears to my mind the true aspect of a question so much debated. I do not propose to argue the propositions put forth, but simply and clearly to state these my present impressions, with some inferences which necessarily follow from them—impressions not hastily formed, but to which more distinctness has been given during the composition of the following work.

Man seems to have a threefold nature—three distinct classes of capacities, susceptibilities or powers. The first in point of time in

their development, are those which come in contact with the outward, material world. This may be termed his sensational nature, and includes all those powers which are brought into exercise, are developed by sensation. The moment life begins, these powers are brought into action, and are the very earliest indications of those manifold phenomena which we call life. These powers, this sensational nature, man has in common with all animals. I wish here simply to state a fact, to verify a fact, that man has a nature adapted to the action of matter upon it, and by means of which he is enabled to become conscious of an external world of matter. This fact, however, will hardly be disputed, since much of our modern intellectual philosophy starts in this fact, and never escapes from it.

In the next place, man possesses a moral or spiritual nature. He possesses moral or spiritual susceptibilities, capacities or powers, which must also be developed before his moral or spiritual life can begin and be developed. As a fact, we know we are not conscious of the existence of these powers as early as we are conscious of the possession of our sensational nature or powers. This shows that the spiritual life is not begun, is not developed as early as our animal life. It is believed that such is the universal experience of humanity. It would seem, hence, to follow that our spiritual or moral nature is not developed through sensation, by coming in contact with the material world; nor does the material world seem to possess any fitness or adaptation for this moral development. As there is a prepared mean for the development of our sensational or animal life, so it would seem that some suitable mean should be prepared to meet this aspect of humanity, to develop these powers, to wake up in humanity its spiritual life. Upon a proper development of these moral or spiritual capacities, depends not the health of the body, but the well-being and the harmony of the spiritual in man, and hence his happiness.

This part of man's nature is adapted for the reception of law,

of truth, of ideas of duty. In exercise, man's moral powers are affected only by the presentation of moral truth—by the conception in the mind of a law by which man ought to act. If these powers are cultivated by the presentation of moral truth, it would seem that they could be developed by no other agency. And as a fact, we know that our moral consciousness is not developed until the child has reached an age when he can and has formed or received moral laws which he regards as obligatory as rules of action. He must have the idea that some things ought to be done by him, and that other things ought not to be done, before moral consciousness is developed, and the child can feel the power of duty, the pangs of a wounded, and the joys of an approving conscience, the emotions of moral approbation and of disapprobation. Now, there is nothing in sensation capable of originating such ideas. These ideas have no archetype in nature, in matter. They must come from some other source, and be communicated in some other mode.

There are here two things involved : first, the reception in the mind of the *ideas* of rectitude, of the law of right and wrong, of duty and obligation ; and secondly, the effect which these ideas exert upon these moral powers of humanity. These ideas may be formed by the mind itself, or they may be received from other minds, which have formed them. If the mind receiving these ideas adopts them as true, as obligatory, they become true to that mind, and will exert all the influence on the moral powers that absolute verity is designed to exert. They will develop the moral powers, and render the mind conscious of the beginning of its spiritual or moral life. It is, therefore, submitted that man's moral or spiritual nature can be developed only in this way, only in this mode: by the communication of moral truths or ideas to the mind. No one any longer recognizes the existence of innate *ideas*. All ideas in the mind must originate out of the mind, either by means of sensations, or in some other way. All our notions of matter come from sensation in the first place, and all our

moral ideas must be transformed sensations, or they must be received by the infant mind from another mind which has already formed them. The doctrine of transformed sensations is now recognized by no respectable authority ; hence these moral ideas must be derived in the manner last mentioned. And if so, then man's moral powers are developed in a mode entirely different from that in which his sensational nature is developed ; and the law which prevails in the one must be wholly inconsistent with that which governs the other.

The third class of powers is *that of knowledge*. Man is not alone capable of having his natural and spiritual powers developed, brought into action ; he is also capable of studying and comprehending these powers, and the fact and mode of their development. He can study, examine, investigate his sensations and his moral ideas, and the action of them upon his spiritual life. When the mind studies a sensation, there arises an act of *perception*. The man not only feels—he knows. By the study of these sensations, the perceptions of an external world arise, and notions are formed concerning it in the mind, out of which sciences of matter are constructed. So, too, the faculty of knowledge enables us to study and verify ideas ; these moral judgments, these laws of right and wrong, and their influence in developing our moral or spiritual powers ; and out of this knowledge the mind constructs a science of mind and morals. This faculty of knowledge takes cognizance of all our sensations and ideas, of both our sensational and spiritual development ; and from these two sources are derived all the materials with which the faculty of knowledge has to deal ; and by a study of these, and of the relations seen between them and the laws which govern them, does the mind obtain all its notions, ideas and thoughts, out of which to build up systems of science, whether of matter or of mind. In the study of our notions derived through sensation, there is no morality ; nor can the intellect develop any moral ideas out of the notions of perception ; it can but study the

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sensations, compare them, draw inferences from them ; but in all this there are no moral ideas ; expediency and utility are the laws deduced from a study of nature ; and while a science of matter and motion may be constructed out of them, a science of morality must be constructed out of a very different set of materials—out of ideas. Indeed all the deductions of the intellect must be included in the facts with which it has to deal ; but in all these facts there is nothing but matter, and its laws and adaptations. If the intellect is to construct a science of morality, it must have the *facts*, on which all our moral ideas rest, and these are a very different set of facts from those obtained by the *understanding*, that faculty which judges according to sense.

Whether the knowing faculty, which is concerned with the facts derived from sensation, is radically different from that which is concerned with the *facts of reason*—the facts upon which all morality rests—it is unnecessary now to determine. All animals have the power to study their sensations so as to attain to a *perception*. This is clear, because all animals recognize an external world, and they could not do this unless they had intellect in some degree, through which alone the animal mind can come to this knowledge. Man is of course endowed with this faculty in a much higher degree, and hence can carry his study of the facts of the understanding much beyond the mere animal ; he can construct sciences of matter, while the mere animal can carry its study no farther than is necessary for the preservation of its animal life. Man studies these facts of the *understanding* in the light of the facts of *reason*, and by it attains to a more exalted idea of the power, and wisdom, and goodness of that GREAT FACT—without which a morality is impossible—the existence and character of God.

But I must not prosecute this inquiry. I only wish to make myself understood, so that other minds may be induced to think and discuss until the right view shall be attained. I will close by

simply suggesting some inferences which will follow from these views.

And, in the first place, it shows the vital importance of the distinction stated by St. Paul between the *carnal* mind, or the mind according to the *flesh*, and the *spiritual* mind, or the mind according to the *spirit*. There is here seen to be a wide, impassable difference between the two, and that they are governed by very different laws. There is here also seen to be a *carnal* and a *spiritual* perception, requiring the exercise of a distinct set of capacities. St. Paul says he explains spiritual things to spiritual men ; because the *natural* man rejects the teaching of God's spirit, for to him it is folly ; " and it must needs be beyond his knowledge, for the spiritual mind alone can judge thereof." 1 Cor. ii, 13. Again, Romans viii, 5 : " For they who live after the *flesh*, mind *fleshly* things ; but they who live after the spirit, mind *spiritual* things ; and the fleshly mind is death, but the spiritual mind is life and peace. Because the *fleshly* mind is enmity against God ; for it is not subject to the law of God, nor by its very nature can be ; and they whose life is in the *flesh* cannot please God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." These and numerous other passages allude to an irreconcilable difference between the law which regulates and governs the man so far as he is developed through his sensational nature, and that which governs the man so far as he is developed through his spiritual nature. The *understanding* and the *reason* deal each with a distinct set of facts, and develop in man separate and distinct faculties or powers. By reason I do not mean the mere *logical* faculty, the faculty of drawing conclusions from premises, but that faculty by which the spirit obtains cognizance of spiritual truth. There is a natural and a spiritual perception ; the intellect perceives the facts and notions of the one and the ideas of the other.

There is one other inference which I wish to suggest. If this

view of the human mind is correct, then we must admit that all our moral ideas and truths must be received by *revelation*. *Revelation* is the communication of facts and ideas and truths to the human mind, which it cannot obtain through perception and consciousness ; and the knowledge thus derived is grounded upon *faith* ; a belief in the *truth* of the communication founded upon what the mind feels is sufficient evidence. The communication of such a fact as the existence of God to a mind ignorant of it, is to that mind a *revelation*. If, then, our moral nature cannot be developed through sensation, nor by the action of the intellect dealing with the facts and notions of perception and sensation, it must be developed in some other way ; and no other mode can be suggested than the one which explains it *by the reception into the reason, from another mind, of those invisible facts and ideas upon which rest all morality or religion* ; and if we cannot obtain these facts and ideas but in this way—by *revelation*—so could no other human mind which has preceded us in the long march of humanity ; hence the original man, the first teacher of all that have followed, must have obtained his knowledge directly from his Creator, whereby divine revelation necessarily becomes the source of all our moral facts and ideas. Nor does this view render unnecessary *the divine revelation* ; since so prone was man to forget these truths of the first revelation, that God was compelled to embody them in a permanent form, to write them down in a book, so that a knowledge of Himself and man's relation to Him might be kept alive in the mind of humanity ; a knowledge absolutely necessary to develop the spiritual in man. In this view, the fact that we have the facts and ideas from which morality is drawn, and upon which it is founded, is proof positive of a *divine revelation* ; and the indistinct, imperfect and erroneous ideas of God and morality, which have and do still prevail amid so many populations, demonstrates the fearful proclivity which humanity has to forget the *invisible* unless it is embodied in the *visible* ; hence the necessity of a *written* revelation.

I will not prosecute this inquiry. If I have succeeded in making myself understood, I have accomplished all I designed in this introduction. Intellectual philosophy must influence the action of Christianity on the human mind, or at least the mode of its presentation to it. Locke's speculations started in an analysis of our sensational nature, and from this stand-point he and his French followers studied humanity. Kant started in an analysis of the intellect, and from this stand-point he and his successors studied humanity; while the Christian philosopher starts with an analysis of the *spiritual*, or the *reason*, and from this stand-point studies humanity. Locke's speculations ended in materialism; Kant's in fatalism; while the Christian philosopher's alone end in human liberty and moral responsibility; the two former systems tend to death, and the latter to *life*. And yet the theological views of humanity in modern times have been and still are affected to some extent with the materialism of Locke, and the fatalism of Kant; and these views, so far as they are indulged in, impair, hinder the successful presentation of spiritual truth to humanity. The laws of the understanding and the intellect cannot be carried into the spiritual in man. The spirit or reason has its own laws; and it is in the light of the spirit that all our other capacities are to be studied, since they are all subordinate to the spirit, appointed to be means for its development and culture.

In the following work I have essayed, in the first place, an analysis of man's moral nature as disclosed in consciousness; and having thus ascertained the grounds and laws of subjective morality, I have next labored to find a point of contact between subjective and objective morality, or the connection between the development of man's moral powers and the ideas and the laws by which this development ought to take place; the one presents morality as it is, the other as it ought to be; the one presents the man as he is, the other as he ought to be; the one deals with the inward law of the spirit, the other with the outward law, which the spirit ought to receive.

The point of contact between practical and absolute truth is found in a *faith* in the existence and character of God. Starting from this point, from this admitted fact, I have endeavored to develop the law of Morality and the State as it presents itself to my mind, when viewed from this stand-point. From this view, the divine law is seen to underlie all other law, and the divine government every other government ; and the individual, society and the state, all become divine ; and all social institutions are seen to be but instrumentalities, by which, through a knowledge of Himself, God seeks to develop humanity into that spiritual perfection of which it seems to be capable, and which is the aim and end of all man's labors and of God's providences.

The public mind seems prepared for such discussions. The infidel theories of morals and state are losing their hold upon the public mind ; there is felt to be something more in morality than a system of expediency, and in the state than a mere human compact. In theology, too, profound discussions are going on ; mere dogmas are being less and less regarded, and reality more and more sought after. Opinions once venerated are being denied, or qualified, or understood in a different sense than in former times. When carefully examined, all these debates will be found turning on different views of man's moral nature, his capacities and powers, his freedom and ability. These questions cannot be settled by dogmatism, by systems of biblical exegesis ; they can only be settled by a study of humanity itself ; the disclosures of consciousness and biblical teachings must be studied together, until perfect harmony shall be seen to exist between them. This harmony does and must exist, if God made man and dictated the Bible. Morality and religion must also be identical, since each proposes to expound the duties of humanity to itself and to God, if the theory admits of such a fact. Christianity proposes the same object ; it reveals a system of duty, and duty must be the same, whether taught under the name of morality or Christianity.

Hence all theories of morality must tend toward Christianity, unless Christianity is false. Hitherto systems of morality have been constructed by infidels; and Christian writers, like Paley, have adopted their theories, and taught a scheme of morality founded upon selfishness, which is but another name for ungodliness. One object of this work is to show that *a morality involving the idea of obligation cannot be constructed except upon the assumption of a God, the Creator and Moral Governor of humanity*; that without this great central idea, all is mere *utility* and *expediency*, a system of means to an end, and that end man's self-development. The object here proposed is surely worthy of an effort to solve it; whether it is solved is not for the author to say.

MORALITY AND THE STATE.

CHAPTER I.

FACTS THE GROUND OF ALL SCIENCE.

FACTS are the foundation of all science. No system of thought can be built up except upon facts, data, something admitted. Mathematics and geometry have their axioms, upon which rest all their reasonings and demonstrations. And yet these axioms are but facts, so simple that the statement of them secures implicit credit. Things that are equal to the same thing are equal to each other. What is this but the simple statement of a fact? We see it is so and cannot be otherwise. The same is equally true of all the axioms which lie at the foundation of all mathematics and geometry.

Facts, too, are the materials with which chemistry has to do, and it is nothing without them. Matter and its combinations are these facts, and science is the relations which exist between them and the laws which govern them. Natural philosophy has also its facts, with which it deals, and the nature and relations of which it seeks to discover. Gravitation is but a great fact upon which is built a science of the motions and relations of the heavenly bodies, as well as of matter in general. Indeed, existence itself is a fact which must lie at the foundation of all knowledge, of all science.

These facts, too, must be ultimate facts, admitted facts, data. If disputed or denied, they cease to be facts, and hence are incapable of serving as the basis of science or reasoning.

They must be admitted facts. Unless they are admitted, they cease to be facts. A fact is a thing that is, and not something that may be. Unless the starting point is fixed beyond debate or question, there is no point of departure, nothing from which an inference can be drawn. If the starting point is doubtful, so must be every deduction depending upon it.

These facts must be *ultimate* facts to insure absolute certainty in the final result. By ultimate fact is meant the fact of facts ; that fact which underlies other facts, and explains them. If we commence reasoning upon an intermediate fact, we can have no assurance that we reason correctly ; since this intermediate fact cannot be fully comprehended, unless one knows the ultimate fact upon which it depends. There were numerous facts known to the ancients from which they formed a theory of the motions of matter on the surface of the earth, as well as of the heavenly bodies ; but all or most of these explanations were false, because the ultimate fact was yet unknown ; and without this knowledge these intermediate facts could not be fully comprehended. But when Newton discovered gravitation, the ultimate fact, the fact upon which all these other facts depended, and by which they were all explained, in the light of which all these intermediate facts became luminous, a theory of motion, a science of astronomy became possible. The progress of chemistry is full of illustrations on this point. Indeed its progress has been obtained but by advancing as it were backwards, from intermediate to ultimate facts. Bodies have been assumed to be simple, which have since been found to be compound ; and the discovery of such a fact has changed the whole science at times. This is equally true of electricity, galvanism and magnetism. They were once considered distinct powers and became the foundations of three distinct sciences ; but further investigations

have shown them to be one, to depend upon the same fact, and hence the whole science has been changed. It was once said, to explain the rise of water in a pump, that nature abhorred a vacuum; but it was found that water would not rise in a vacuum beyond a certain height, while mercury and some other liquid bodies would not rise as high; hence nature did not abhor a vacuum, and this fact did not explain the rise of liquids in a vacuum. The pressure of the atmosphere being discovered, the whole mystery became as clear as light, and all exceptions and anomalies became regularities, and harmonized each with the other and with all.

Hence there are two things to be done in all scientific investigations. *First*—Facts are to be ascertained, understood, comprehended. Unless the facts are rightly comprehended all science based upon them must necessarily be unsound, erroneous. *Second*—Upon these facts so found, the mind must erect its superstructure called science, its explanation of this fact, and all facts depending upon it, and of the relations existing between them and the laws by which these relations are regulated.

The errors of science have arisen from hasty generalizations, from assuming a fact to be an ultimate fact, which was not so; and all progress has consisted in carrying back the mind from these intermediate facts to ultimate facts, and then from such ultimate fact, or at least so considered for the time, again forward in a theory or system explanatory of all facts depending upon this so called ultimate fact. Unless, however, the fact assumed was an ultimate fact, the system built upon it must lead to an ultimate absurdity, to a point where facts were found not to be explained upon the theory so formed. To correct this difficulty, the premise, the ultimate fact had to be reëxamined, when it would be found that there was a fact more general lying still further back, which explained and reconciled these apparent absurdities and contradictions. And the progress of all science has consisted in these alternate movements backward and then in advance, until that fact should be

found which explained and rendered explainable all mediate facts depending upon it.

What is true of physical science is equally true of intellectual and moral science or philosophy. Intellectual and moral science must have its facts, mediate and ultimate facts, or such a science is not possible. You might as well erect a magnificent cathedral without a foundation, as a science without facts. There must be something to begin with, something to start from, some hook on which to hang the first link of the chain ; and this something can be nothing but a fact or facts. This would seem to be self-evident, incapable of any other demonstration or proof than the mere statement of it.

The early systems of moral science went wrong because they severally started upon some misconception of fact. They assumed some fact as explaining human existence and the universe, and reasoned from this assumption, and became of necessity involved in the wildest absurdities, in results directly in conflict with palpable fact, with human consciousness.

The problem to be solved is the existence of man and the world. The Pyrrhonist assumed a world of necessity, bound together by the inevitable law of cause and effect ; in which man was imprisoned, and from which there was for him no more escape than for the shell embedded in the rock. Hence there was nothing man could do ; he acted only as he was acted upon. For him there could be no right or wrong, no obligation, no crime, no sin. Man might be unfortunate, never criminal.

The Epicurean on the other hand, admitted the existence of a certain degree of ability—the ability to avoid inconveniences, pain, and in that way to secure for himself a certain amount of pleasure ; pleasure being in his system simply the absence of painful, and the presence of pleasurable sensations and emotions. To accomplish this, man must withdraw himself as much as possible from the crushing movement of society, thus escaping all danger of in-

volving himself and his peace of mind in the accidents and pains of others. This system looked alone to the individual as its ultimate fact, and proposed only how he might escape pain and secure pleasure. Hence this is emphatically the system of selfishness.

The Stoic, however, while recognizing the law of necessity as existing in the world, assumed the existence of a world of mind, ever in conflict with this world of necessity; over which he assumed the mind was capable of obtaining such an ascendancy as to rise above all its accidents and causes, and even become indifferent to if not independent of the same. With the Stoic, then, life was a battle and a progress, out of which was developed that sturdy self-reliance which looked down upon the accidents of earth and the social conflicts and their petty aims, with scorn and contempt.

The errors in each of these earlier systems grew out of a too hasty generalization. They assumed the world and man to be what they were not. They misconceived the character of the facts with which they had to deal; and hence all their systems and all their reasonings ended only in flat absurdities, and could not end otherwise. Such systems were in open contradiction with human consciousness, and, however logical and well reasoned they might be, could have no hold upon the popular mind, could exert very little sway over it. The mass rely upon consciousness, and not upon logic; while the philosopher, taking his premise, his datum, his starting point, follows his logic into whatever absurdities and impossibilities it may lead him, setting aside as illusory the plainest facts of consciousness, when they come in conflict with the conclusion wrought out by his logic. But nature is stronger than logic, and will in the conflict prevail. Hence all such systems have been limited in their influence, and ultimately laid aside as intellectual rubbish, fit only to be burned up.

No correct moral system can then be constructed unless the facts of life are truly comprehended, unless the true theory of life has

been comprehended. The facts must be first ascertained ; the facts upon which depend all morality, and without which a science of duty cannot exist. If these facts are misunderstood, or false facts are assumed, the system must be false and will end in contradictions and palpable absurdities—must end in contradicting human consciousness.

In moral science these two things are to be done : first, the facts must be found, assumed ; secondly, the relations which humanity sustains in view of these facts—the life which these facts imply—is to be ascertained.

In the progress of the following work we shall endeavor to keep this two-fold duty in view. We shall endeavor to ascertain and separate facts from mere theory and speculation, and then elaborate the truths, the laws, the relations under which humanity comes in view of these facts. We think many a knotty dispute in moral metaphysics will be solved by a simple appreciation of facts too often overlooked, too often misunderstood.

If our object was simply dogmatic, we might begin by an enumeration of the facts, an admission of which is necessary, is indispensable, to the construction of moral science, a science of duty, of human life ; but our object is analytical rather than dogmatical ; hence the several facts must stand forth as they are severally approached in the progress of our analysis. Beginning in some one fact, we must work our way out of and through that into other facts, and in this way seek to demonstrate not only the truths deduced, but the genuineness of the facts upon which these truths depend. Our object is not simply to instruct, but also to verify the facts upon which a science of duty depends, and demonstrate the law which these facts necessarily imply, involve ; not simply to lay down the law of duty, but to make the student comprehend the grounds and reason of the law.

CHAPTER II.

THE UNIMPEACHABLE VERACITY OF HUMAN CONSCIOUSNESS.

THE first fact in all moral science is the existence and unimpeachable veracity of human consciousness. Human consciousness is a fact about which there must be no debate; and its veracity is as little to be questioned as its existence. Whatever human consciousness declares, must be so, and cannot be otherwise. If we are conscious of being endowed with a free will, this fact must not be disputed; it cannot be disputed without involving the world in absolute scepticism. Surely, if there is any thing we can believe in, it is the veracity of our own consciousness. Nor can we be required to admit any fact inconsistent with its revelations. To do so is an impossibility. Whenever, therefore, the deductions of our logic conflict with the teachings of consciousness, we may know our logic is at fault, or its premises untrue.

If we deny this unimpeachable veracity, we have no means of proving it, since we can reason only through and by consciousness; and, if that is questioned we are doomed to absolute scepticism. We cannot move a step without the assumption of this veracity; to deny it is to assume that we are so organized and constituted that we can be conscious of something without being conscious of it; since the only means of this knowledge is the evidence of consciousness itself; and if this evidence is not to be implicitly relied upon, we are destitute of all proof, and the possibility of all proof

whereby we can learn that we are conscious of what we are conscious of. Nor will it answer to say we may believe it to a certain degree, yet not implicitly. This qualified opinion is just as fatal as an absolute denial. Human consciousness is reliable or it is not; it cannot be both reliable and unreliable. If it is not to be relied upon in all it discloses, what is to settle when it is to be credited, and when not? How can this be determined by a consciousness which is liable to err? If liable to err, there is no means to settle the truth but a consciousness liable to err; and if liable to err, it cannot be relied upon at all. It would be to settle one liability to err by another liability; out of which liability to err no certainty could ever arise.

To deny the veracity of consciousness is to deny our own existence; since it is only through consciousness that we learn even our existence. If we deny that we exist, there is no means of proving it; existence is a simple fact which underlies all other facts; which all other facts must assume or they cannot exist. What fact can be brought forward to prove that we exist, if that existence is denied? It would present the absurdity of one non-entity undertaking to prove the existence of another nonentity. It cannot be proved; it must be taken for granted, because we are conscious of it. The formula of Descartes, "*I think, therefore I am,*" is an absurdity. If existence is denied, how is thought possible, since thought is only an attribute of this being, whose very existence is denied? To assert that I think, is only another form of asserting my own existence, since I cannot think except upon the assumption that I exist. Existence, then, is a fact incapable of being denied or proved. It must be taken for granted in all reasoning, and can be disputed but by a mad man. To dispute it as a fact, is as reasonable as the conduct of the mad man who asserted he was glass.

It is through consciousness, also, that we obtain a knowledge of the existence of matter. The *me*, and the *not me*, to borrow the

terminology of German metaphysics, are developed at the same instant ; the moment we become conscious of self, we also become conscious of something not self. This, too, is a fact which, if denied, is incapable of proof. To deny a material world is to deny the veracity of human consciousness. All men, all minds, are conscious of it ; hence it must be, or consciousness is false ; and if that is false, then we have no means of proving its existence. We must admit the veracity of perception before we can take a step in reasoning ; and if that is admitted, then no reasoning is necessary to prove that which consciousness has already made known to us. How can we reason of an external world of matter of which, it is asserted by the objector, we know nothing ? The whole thing is simply an absurdity. Hence all discussions having for their object to prove an external world, and the manner in which the mind comes to a knowledge of it, are not only idle, but wicked ; since we have undertaken to prove the unknown by means of a witness whose testimony cannot be relied upon, whose veracity we have already denied. This is to prove truth by falsehood. We must rely upon the veracity of perception and consciousness, and we can rely upon nothing else. It matters not whether we can explain the mode of this connection between mind and matter, the *me* and the *not me*, or not ; there is the fact about which none can doubt. We know just as little about the movements of electricity. Why does the movement of a key in Boston move the register in New York ? Can any one tell the how ? And yet we know the fact that it does, though we cannot as yet catch the secret connection which links the two facts together.

It is also through consciousness that we become aware of our mental and moral faculties. We know that we have such faculties and powers, because we are conscious of the exercise of them ; and we can obtain this fact in no other way. To deny their existence, is to deny the possibility of establishing that existence. It is not now a question of how accurate knowledge is to be gained ; it is

only a question whether what consciousness discloses is to be relied upon. The act of consciousness is still an act, and must be held for such, and be beyond question.

If we deny the veracity of human consciousness, we destroy the only foundation of all knowledge, of all thought. We can meet such a denial only by calling in aid this very consciousness, by the use of those mental powers, the existence of which is annihilated by this denial. This of course is not to meet such a denial; since the objector denies that any confidence can be placed in the very instrumentality by which it is proposed to meet and overcome his objection. Nor has the objector any right to call for proof; he has by his objection placed himself beyond the jurisdiction of reasoning and proof. To his mind there are no facts; he does not even exist himself, according to his objection. Having logically annihilated himself and everything else, it would be strange, if such a mind could be reached and convinced by a nothing. By denying the veracity of consciousness in perception, one may with Berkeley become an Idealist; since he admitted the veracity of consciousness in reference to the operations of the mind itself. These thoughts, not realities, exist only for the mind itself; and hence it possesses no certainty save in what takes place within the mind itself; beyond this all is darkness, all is uncertainty. Berkeley still held on to something certain, our own minds, and their thoughts and conceptions. But the thorough sceptic can see no reason why, if consciousness is not to be relied upon in the matter of an external world, it should be relied upon in this matter of an internal world of thoughts and conceptions; and he sweeps these all away as readily as Berkeley had swept away the external world. And if Berkeley was justified in his partial denial, the sceptic of a more earnest character is justified in his unqualified denial. If the voice of consciousness is not to be believed in one particular, it cannot in any.

The philosophy of denial is a cheap way of gaining credit for

profundity. To expose the narrow limits of human knowledge or the extent of human ignorance is an easy task. But it is dangerous to the cause of truth to meet such denials with pretended reasons and arguments; because there are no arguments, no reasons to meet such denials. They can only be met by counter denials, by a reassertion of the fact denied. If such a cause is vindicated by bad reasons, others will expose these bad, these inconclusive reasons; and when they are set aside, the human mind is prone to jump to the conclusion that truth, upheld by bad reasons, is no truth, but a lie. Berkeley, a bishop and a Christian, undertook to avoid the material tendencies of Locke's *Essay on the Human Understanding*, by denying our ability to obtain any knowledge of this outward world, thus confining all our knowledge to the mind and its operations. A more acute sceptic, seizing hold of this assumption of Berkeley, that it could not be proved we had any knowledge of an outward world, asserted that we had no more certain knowledge of the operations of our minds than we had of an external world; and hence he concluded that the human mind was incapable of being certain of anything, and was, therefore, condemned to absolute scepticism, to a life of doubt and denial; and hence that we were incapable of moral action, and bound by no obligation; for all such reasoning starts by admitting what is not true in order to prove a fact which is incapable of proof.

The veracity of human consciousness is then a *fact*, an ultimate *fact*, and hence incapable of being proved by anything else than by itself. In all speculations, therefore, upon the mind, this great fundamental fact is to be held sacred, above question and beyond denial. If systems contradict this, systems must be false—consciousness cannot be. There has ever been a conflict between the conclusions of systems and the teachings of consciousness. Systematic philosophy has ever tended to fatalism and human irresponsibility; human consciousness to the freedom of the will and man's responsibility. No systematized logic can convince us that

we are not free, not responsible. We know we are free, are responsible, and we will not, nay, we cannot, be reasoned out of this conviction.

The history of moral philosophy has been little beside the history of human consciousness in conflict with the logical conclusions of the understanding. The struggle has been between the fatalism of philosophy and the consciousness of a free will. The first great reaction in Greece was the work of Socrates. He appealed from systems directly to the human soul itself, and found there his test of truth. He showed current opinions and theories to be in flat contradiction with consciousness itself; and he labored to develop moral consciousness in the mind of the Greek, and he did do it. The writings of Plato and Xenophon exhibit the mighty revolution which had taken place in the Grecian mind between the advent of Socrates and the time when his pupils composed their immortal works. Reid also, in modern times, undertook the mission of again bringing back the speculations of the schools to the test of human consciousness; and the influence of his teachings is still felt in the workings of modern philosophy. Reid called his the philosophy of common sense, which is only another name for the voice of human consciousness; and his effort was to correct the errors of philosophers by the teachings of consciousness, thus bringing the two into harmony.

Thus far the discussion has been confined to those primitive facts of consciousness which disclose the *me* and the *not me*, and the various capacities and faculties of the mind itself. But there is still another inquiry worthy of consideration, and that is, how far these faculties, in exercise, are reliable. Can we implicitly rely upon the operations of reason, in its search after the true? Or on the other hand, is the mind so constituted that we cannot confide in the fidelity of our reason, and in the teachings which it reveals?

It is submitted that even here confidence is not misplaced. The mind is so constituted that it must discover the connection of its

ideas, and cannot be deceived in the chain of its reasonings, so as to admit illogical conclusions as logical ones. It would be strange, if it were so,—if we were so constituted that the mind and reason could not be relied upon, were only false lights to mislead us. But it will be answered that men are misled in the search after the true, that they do form erroneous systems of philosophy, and are misled by the conclusions of their own reason. This is undoubtedly so. But the question returns—what is the occasion of these errors? Is it any defect in the reasoning faculty itself, or does it arise from our misconception of facts, and not in the deductions the reason draws from them?

It is believed that the source of error lies more in our ignorance of facts than in any wrong deductions of the reason itself. Where the starting facts are clearly comprehended, the reason seems liable to no mistake. Take the science of mathematics, of geometry and astronomy. Does the reason falter or stumble here? Are not its deductions here absolute verity? Are they not seen by the mind itself to be such? Did not the calculations of Adams demonstrate where an unknown planet might be found on a certain day? The reason why these calculations never err is, that there is here no error in facts. These, in all mathematics, are certain, are comprehended by the mind; and the reason can be relied upon to perform its functions, that of deducing all the consequences which logically follow from, or are involved in these facts, or data, or premises.

It is not so with most other departments of knowledge, of science. The facts, on which they depend, are not fully known, are imperfectly known, or the science is built up on a mediate fact, then supposed to be ultimate. It will be found that all or nearly all of the errors of science have originated in this ignorance or misconception of facts, and not in any mistakes in the reasoning predicated upon them. Take for instance this ever debated question of free will, necessity, fatality. Most systems have been led, by a severe logic, to strip man of freedom, and subject him to the law of

an inflexible necessity. Not alone has the pagan philosophy of Greece tended to this result; the christian philosophy of modern times has found itself involved in the same terrible result beyond its power of extrication. And how is the argument propounded and wrought out? It is said that God *foreknows* all *future* events; and if he does foreknow them, then all future events must happen just according to this foreknowledge, and cannot happen otherwise. Hence all future events are now fixed; if not, God cannot foreknow how they will happen. Hence, too, God has decreed all future events to take place just in accordance with this foreknowledge, which is only another name for pagan fatality. All things hence must of necessity take place in accordance with God's predetermined plan, and cannot take place otherwise. There is here no mistake of logic. This reasoning is perfectly sound, unanswerable; and yet we feel that the result is not true. Where then lies the error, as error there must be somewhere? The error is in the starting point, in the premise, in the fact taken as the basis of the whole reasoning. Now the premise here assumes that time can be predicated of God. *Fore-knowledge* implies time; whereas time cannot be predicated of the Deity. With Him a thousand years are as one day, and one day as a thousand years. To His mind *all is present*. With Him there is neither a past, nor a future. Time then sustains towards the Deity the relation of a *present* without succession; and hence *fore-knowledge* cannot be predicated of God. He *knows* all things in *eternity*, of which *time* is only a part, and in which it is included. How time and eternity, the finite and the infinite, can coëxist or be reconciled and harmonized, can only be explained by Him who *comprehends* Deity Himself. We know that man can be possessed of freedom in time, while God governs in eternity. But though we cannot explain the mystery, we can set aside the conclusions of the reason, by showing that they are founded on a mistake, on a *false* fact, if the ex-

pression may be allowed, on the assumption of a God who is not our God—a God existing in time, and not in eternity.

Science is full of false conclusions arising from a mistake of facts, and not from any weakness in the reason itself to infer with perfect certainty from such premises as are presented to it. Take the history of astronomy as an illustration. Ancient astronomy was founded on two facts : that the earth was motionless, and that the sun moved around it. Here was what may be called a *false* fact, or the assumption of a fact which was no fact. When observations began to be multiplied, and new facts to be observed, it was found that these facts did not agree, that they were inconsistent with the assumed ultimate fact. Finally Gallileo assumed a new fact, that the sun was stationary and the earth in motion circulating around it. This change of fact worked a complete change in the science of astronomy. There was here no fault of reason ; there was the absence of accurate observation, a mere mistake in the *fact*, upon the truth of which the whole science depended. This was a case of the false assumption of a fact. Now take the history of electricity. At one time electricity, magnetism and galvanism were each considered a distinct science ; while more accurate observation has shown that they are only different developments or forms of the same great fact. The mistake in this case originated in taking a *mediate* for an *ultimate* fact. Still, while this identity is closely established, the fact itself is yet involved in much obscurity. The great fact, upon which all these phenomena depend, is but dimly seen, and comprehended only in part. These examples might be multiplied to almost any extent, and drawn from all the departments of human knowledge. But enough have been adduced to show how the errors of science originate from a mistake, or misconception of a fact, or facts, and not from any infidelity on the part of human reason. It is, therefore, submitted that such is universally the case ; and hence that human reason within its sphere, if rightly exercised, is reliable, never errs. If man is the

creature of an intelligent and perfect God, it is hardly conceivable that He would have so made man, that he must be deceived and misled by the very powers and capacities with which He has endowed him. This assumption would imply malice and fraud, or weakness and imperfection, on the part and in the plan of the Great Worker, neither of which can be imputed to the Christian's God, in whom dwelleth all perfection. Hence it would seem to follow that man is endowed with capacities on which he may rely; first, to ascertain the facts of this universe; and secondly, accurately to reason from and upon those facts.

Nor does there seem to be any want of ability to ascertain the *facts* on which systems rest. Errors in this respect may be traced to a failure properly to employ the powers with which we are endowed. The mind has checked its observation and fixed it upon a single appearance, instead of continuing to watch and observe, until the *fact* itself stood out luminous before the mind's eye. The progress of science shows that the mind can master the real fact and expose the *false* one. In this way are false systems overturned, true ones built up, and knowledge enlarged with the progress of social and individual development. As men have been led to observe more accurately, errors of fact have been detected, and this detection has necessarily led to the correction of errors of science, since the scientific error originated in a mistaken notion of the fact.

CHAPTER III.

KNOWLEDGE—THE MEANING AND SOURCES OF IT.

BEFORE proceeding further in the direct path of this study, it may be well to define the meaning of the word *knowledge*, and ascertain, if possible, the true sources or grounds of it.

And first, what is meant by the term *knowledge*? When can we be said to know a thing, or fact, or truth? It has a general and forensic meaning. In courts of justice, knowledge has a restricted meaning. It is confined to what a witness can be said to have witnessed—to have known either by perception or consciousness. Hearsay is never admitted as knowledge in a court of justice. The reason of this rule grows out of another rule, that all facts in evidence must rest upon the oath of some competent witness; whereas, if what one person has said to have happened could be admitted as proof of it, the fact would not rest upon the oath of a witness, but upon the declaration not under oath of the person making the statement. The oath of the witness would go only to the fact of the person's having so said; not to the truth of what was so said. But this limited use of the word is not generally recognized. Whatever the mind recognizes and admits as fact or true, that is to that mind *knowledge*. It knows that; treats the thing as existing; the principle as true, and acts upon this assumption. Nor does it matter by what means the mind has become possessed of this fact, or truth, whether from consciousness, percep-

tion, or evidence, it is still *knowledge*, treated and acted upon as confidently as one would act upon the teachings of his own consciousness. The great mass of our knowledge rests upon what is, in a court of justice, called hearsay. All our knowledge of history, geography, and even of most of the facts of science, rest upon this foundation; for only a few can verify the facts and truths of science, such as astronomy, chemistry, electricity, etc. Still the mind relies on this source, and makes the facts and principles so obtained its own, and acts upon them with the same reliance as he who made the experiment lived the history, or traveled for the geography. Information and knowledge are not identical in meaning. Information may exist without knowledge; but knowledge always includes information. One may be informed of a fact or principle, and yet dispute the occurrence of the one and the truth of the other. Information becomes knowledge whenever the mind is satisfied of its truth, and not before. Hence knowledge may be defined to be whatever the mind admits to be a fact or a truth. This is to that mind knowledge. It follows from this view that knowledge is only a relative term, and will embrace more or less, according to the condition of each mind; what is knowledge to one being but information or ignorance to another. This is knowledge considered *subjectively*; and it implies a voluntary act on the part of the mind, an act of self-appropriation, whereby the knowledge of another is made our own; and it is made our own by the act of receiving and treating the fact or principle as true, as existing, and acting upon the one as fact and the other as truth; unquestioned fact, and immutable truth. The mind may have a *knowledge*, which is neither fact, nor truth; having been misled and deceived by the evidence on which it relied, as a jury may be misled to find a defendant guilty when he is not, through confidence in perjured testimony. *Objectively* considered, knowledge is used to express or include whatever may be known by the mind; whatever the mind is capable of knowing or converting into knowledge. This

last meaning, however, is only necessary when we wish to mark the boundaries of human inquiry, or set limits to human investigations ; the limits between the knowable and the unknowable.

Having thus defined what knowledge is, we will proceed to point out the sources or grounds of it ; and in doing so, we shall confine our attention to the subjective meaning of the word. That is, we shall endeavor to ascertain how and by what means a mind obtains its knowledge ; for what is true of one mind must be true of every other, since mind answereth to mind, as face to face in water. In investigating the question in this mode, we treat it practically, and not abstractly, and shall be less liable to error, and more likely to come right to the very heart of the question. How then does the mind obtain *its* knowledge ?

The sources, or instruments, or means of knowledge, are *three*. *Firstly*, PERCEPTION ; *secondly*, CONSCIOUSNESS ; and *thirdly*, BELIEF, or FAITH. These would seem to be all the sources or means of knowledge possessed by the human mind, and we will now speak of each of them in their order.

And first, of *perception*. By perception, the mind obtains its knowledge of matter, of the *not me*. It is one form of consciousness ; consciousness limited to its intercourse with all that is the *not me* ; that is matter, whether it be the matter of our own bodies, or of matter in its various other forms. The mind does obtain this knowledge in such a way as to be certain of its correctness. Perception deals only with facts, and the apparent relation and connection of facts. Nor does perception at once possess the mind of the whole truth. Sensation can communicate but a single quality at a time ; resistance or hardness is felt, color seen, and form arises from a comparison of the two. There is then an education preparatory to correct observation. The mind must learn how to observe, so that it may not stop its observation with imperfect and defective knowledge. Without going farther into the subject of perception, it is clear that by it the mind obtains all that it knows, or can

know, of an external world and of matter. This knowledge is, however, in this form restricted to the observations made 'by each mind. Unless the mind is subject to the experience, makes the observation, it is not knowledge to it, obtained by perception, though it may be obtained in some other way. Perception is a personal affair with each mind. The perception of one mind can never be that of another ; hence the knowledge, so obtained by the mind, must be limited to its own observations, to its own perceptions. For this knowledge the mind relies upon its own act of perception, and must alone rely upon that. This being the case, knowledge from this source must be limited, since the observations and perceptions of each individual mind are limited. Different minds, too, in making observations under different circumstances, will necessarily become possessed not of the same knowledge or notions of things. Indeed no two minds can become possessed of the same knowledge, since the perceptions of no two individual minds can be identical. A has seen the city of London ; B has not. A has a knowledge of this fact by perception ; B has not, and if B has obtained a knowledge of it, he must have obtained it in some other way ; he has it not by perception. And the same is true of a knowledge of all objects of perception, with which the mind itself has not been brought into communication by the only means known by which mind becomes cognizant of matter, of the *not me*. Even our knowledge of the existence of other minds must be and is only derived through the same medium. Enough has been said on this point to illustrate our meaning, and to stimulate each mind to carry on the inquiry still further.

And secondly, of *consciousness*. Consciousness is here used in a somewhat limited sense. By it the means are meant by which we obtain a knowledge of the operations and emotions of our own minds. Locke uses the word reflection, with somewhat of the same import ; though with him, reflection does not include a knowledge of the operations and emotions of the mind itself. With Locke,

reflection is the operation of the mind in studying the notions obtained by perception ; but consciousness, as here used, includes not only a knowledge of these mental operations, but also a knowledge of the various powers of the mind, its affections and its emotions. It is the mind investigating itself—obtaining a knowledge of its own constitution and its own capacities, of its own affections and emotions, of its own thoughts and reasonings. By consciousness, we then obtain, *firstly*, a knowledge of the mind and its constitution ; *secondly*, of its varied capacities and states ; *thirdly*, of the exercise of these capacities or powers ; and *fourthly*, of the thoughts, notions, and ideas, which are formed in the mind from the exercise of these powers. There is here not only a knowledge of powers, but also of notions and ideas ; the notions which the mind conceives of outward things and forms, and the ideas of relation and law, which the reason deduces and shapes for the mind itself. All this is inward, mental, subjective, and apparently independent of all action from without. These notions and ideas exist in and for the mind alone.

Much of our most valuable knowledge is derived from this action of the mind itself. Look to the higher developments of mathematics. It will be seen that this is a science of thought, existing no where in nature ; that its laws are conclusions of the reason suggested, it may be, from outward facts, but no where existing as a material thing, and never a transcript or the expression of the outward. Our notions, our conceptions have reference to something outward ; but our *ideas* never have any such reference to outward fact. The idea of gravitation, as a scientific truth, is the creation of the mind itself ; it represents no existence in nature like the words stone, or tree, or man. Such, too, is our idea of law in its broadest sense, as well as in its civil and moral application. Indeed all science is the creation of the mind ; it is the embodiment of the relations and laws, which the mind discovers to exist between facts seen in the world of matter as well as in the

world of mind, and which explain and govern these facts. The discovery of facts alone does not constitute science, any more than the timber, and boards, and shingles, and foundation, constitute a house. These are the materials out of which human skill may construct a house ; those the materials out of which the human mind may form science.

It will be seen that this kind of knowledge must also be personal. The individual can be conscious only of the operations and workings of his own mind ; what another has thought, or felt, or imagined, can never become his by any act of his own consciousness. Before one can *know* through this mean, his mind must have gone through the same reasonings, made the same comparisons, shaped the same ideas, thought the same thoughts. When he has done all this, he may then be said to *know*, and not before. To enable a second to think the thoughts of another, language exists, books are written, teaching is instituted, and education organized. The object of all this is to enable, to compel one mind to think over the thoughts which have been first thought over by another mind. There is here no mere exercise of memory ; it is an act of thought, of mental assimilation, of intellectual development. The mind may receive the conclusions arrived at by another mind, and yet not know them through its own consciousness ; if known, it must be knowledge obtained from some other source. The mariner may sail his ship, and the engineer run his steamer, wholly ignorant of the science involved in his acts—he uses the directions, the conclusions, of other minds, which have acquired the knowledge by demonstration. He *recollects* these instructions, these rules of science, though he is ignorant of them in the sense of ever having been conscious of their truth, or ever having, in his own mind, seen the truth of them ; still he may be said to know them in a sense hereafter to be explained.

It will thus be seen that all reasoning, all demonstration is an act of consciousness. The mind gathers up facts, truths, laws,

and starting with them as premises, as facts and truths not to be disputed, as admitted, as taken for granted, it deduces from these facts and truths, new truths, conclusions which the mind sees are necessarily involved in the premises. This perception of the connection between premise and conclusion is an act of consciousness, and of consciousness alone. Whenever a mind does not see this necessary connection, there can be no demonstration for that mind ; hence one mind may know the truth or result of a demonstration by consciousness, and another by faith in the word of Him who has thus seen the truth of the deduction. Hence demonstration and reasoning can only bring out conclusions involved in admitted facts and truths ; reasoning can never lead the mind out of the premises ; these must include all the results and deductions of reasoning ; since demonstration and reasoning are only means or process by which the mind sees, is conscious of, the necessary connection or relation between the assumed, the starting point, and the conclusion. Its object may be two-fold : first, to discover the true relation between two known facts ; or secondly, to deduce some new truth or fact from known facts. Of the first class are the demonstrations of geometry ; the three squares drawn on the several sides of a right angled triangle being given, what are the relations existing between them ? To discover these is the business of demonstration. The second class may be illustrated by the method adopted by Adams in the discovery of the new planet Neptune. The facts in this case were certain perturbations known to exist in the orbits of certain planets ; these being given, what was the cause of them ? Here a knowledge of the laws of matter was necessary ; a knowledge that the motion of matter could not be so effected except by the influence of other matter ; hence other matter must exist somewhere, and to find the locality of this matter was the problem to be solved. In a case of this kind we must know more than the mere *fact* ; we must know the law by which that fact is governed. Unless this is known, no reasoning is possible.

It is believed that enough has been said upon this point to enable the reader to understand our meaning and the character and extent of the knowledge obtained through consciousness. The distinction here suggested, that it is wholly personal, is an important one, and goes to the very foundation of knowledge, and guides and shapes our analysis of it. It is often important to learn why and how we know a thing, as our knowledge is sometimes liable to be erroneous ; and this error can never be detected and exposed until we know how it originated. The mode of correction will depend upon a solution of this question.

And thirdly, of *belief*, or *faith*. These two words have here the same meaning. A man cannot be said to *believe* that in the truth of which he has no confidence. Belief in a fact implies its actual existence, and any thing less than this may amount to *hearsay*, to *information*, but not to *belief*. *Belief or faith may, therefore, be defined as the admission of a fact or truth, which one does not know either through perception or consciousness.*

It must be admitted that we know many things, possess much knowledge beside that obtained in either of the ways already discussed. A few illustrations will settle this point. I know there is such a place as London, and yet I have never been there. I have not, hence, obtained this knowledge by perception or consciousness. And yet I know it is there, and whenever necessary should act upon it without hesitation. So, too, I know there is such a place as Sevastopol, and the wonderful events so lately transpiring around it. Nor have I seen this place, and therefore cannot know of its existence from perception ; and yet its existence is an admitted fact in my mind, laid aside as a part of my knowledge. In this way is all our knowledge of the earth's surface obtained, save the limited extent of it coming under our own immediate observation.

The same is true of the great proportion of our scientific knowledge. How few have so tested the truths of science that they can

say they know these truths by observation, by perception and consciousness! For instance, we know that water is a compound body composed of two gases, oxygen and hydrogen; and yet very few of all the millions that know the fact ever analyzed water, ever saw it separating itself into these two invisible gases? And yet we know the fact, act upon its truth, legislate upon a faith in it. We have also a knowledge of geology; we speculate upon its facts, frame systems upon them, build railroads, and sail steam ships upon a faith in their teachings; and no one man ever knew but a fragment of all these facts through his own observations; hence he must impute his knowledge to some other source. So, too, our knowledge of astronomy is mostly obtained independent of our own observations and calculations of perception and consciousness. Still we call it knowledge; we know it as fact and truth.

We are in possession of a history of the human race upon this earth. It constitutes an important part of our knowledge; a knowledge fruitful in instruction to enlighten, and wisdom to guide. Yet we never lived this history, never mingled in these battles, nor aided in shaping those policies by which the great and haughty nations of the past were guided and governed. Nor indeed were but a few of a single generation cognizant, through perception and consciousness, of the facts which make up its history. The same is true of ourselves in reference to what is taking place in our own generation. We indeed know from actual observation, from perception and consciousness, but a very little of what is transpiring even in our nation, laying out of the question the innumerable other nations with which the earth's surface is covered. And yet we can and do acquire a knowledge of these facts, a knowledge to our minds as certain as though we stood by and saw the facts transpire. We know there is a rebellion going on in India, and the terrible barbarities of which the Sepoys have been guilty. We know all this as well as though we stood by and saw

it all ; and our hearts, in view of it, are stirred within us, and there goes up from its inmost recesses a fearful prayer for punishment.

Enough has been advanced to show that we are in possession of knowledge which we never can have obtained through perception or consciousness, and that this knowledge constitutes a large share of all we know. Having this knowledge, we must have obtained it from some source, received it on some sufficient and satisfactory ground, otherwise we should not dignify it with the same name we apply to knowledge obtained in the two ways already discussed. We make no distinction between this knowledge and that obtained from actual observation and experience ; the one is called knowledge and so is the other. Nor have we any word applicable to it, suggesting or implying that the one is less certain than the other. They are both called knowledge, the highest term of certainty known in language. Men every day act upon such knowledge, traffic and stake property on such knowledge, live and die upon a faith in the truth of such knowledge. It is and must be knowledge in its very highest meaning ; knowledge absolute and unqualified.

What, then, is the source of this knowledge ? Upon what solid foundation does it rest ? It has already been proved that it does not rest on either perception or consciousness ; and hence it must have its source and foundation elsewhere.

This source or foundation is found in *faith or belief*. Belief is an act of the mind ; the act by which information, hearsay, rumor is converted into knowledge. This act of the mind is not a simple act, but the consequence of other acts of the mind, which must precede the final act of belief. Belief is founded on *evidence*, and evidence is that by which in its nature tends to prove a fact denied or a truth disputed. There is here involved several operations of the mind. First, an unknown fact is asserted ; secondly, evidence is brought forward in its nature tending to prove its

existence ; thirdly, a weighing and testing of this evidence, and a formal decision of the mind that the evidence proves the disputed fact, and therefore that it does exist ; and fourthly, the belief formed in the truth of its existence. This process may be compared to a trial in a court of justice. A is charged with a larceny ; he denies the truth of the charge ; a jury is sworn to decide from evidence to be adduced, whether the charge is true or not. The fact to be found is, whether A stole the horse of B. Evidence is adduced, canvassed, and upon this evidence the jury find that A did steal the horse of B, and the sentence of the law follows of course. In the mental process nearly the same proceeding takes place. The fact is propounded, the evidence is adduced and heard, the reason canvasses the pertinency and weight of this evidence, and the judgment decides, whether the fact is or is not proved, found to be true ; and belief then acts upon that finding, like the judgment of a court on the verdict of a jury, and pronounces the fact asserted to be a fact, and by that act makes it knowledge for the mind ; a fact admitted, therefore, to be treated like any other fact known to the mind. It will thus be seen that *belief* or *faith* is no simple act of the mind, but that it implies the exercise of several of the mental powers ; first, perception, to obtain the evidence ; second, reason, to test and weigh it ; third, judgment, to decide whether the fact is proved ; and fourth, belief, declaring that this fact or truth so found is adjudged to be a fact or a truth, and laid aside in the storehouse of the memory, with its other knowledge, for use and reference whenever needed. Thereafter it is not questioned ; like a matter in a court of justice, which has been once adjudicated upon, it is to be referred to as fact and truth, without further question or proof. Some writers have seemed to consider faith as something distinct from ordinary belief ; but how can this distinction exist ? Are there any other faculties of mind known to be used in the one case which are not in the other ? Can belief be formed except upon evidence ? Can the mind form any

belief of that of which it has no evidence? Will mere hearsay create belief? Certainly not. And can it make any difference with the action of the mind in a matter of belief, what the subject of inquiry may be? Are there separate faculties to deal with different classes of subjects? If so, where is the evidence of their existence? Does consciousness declare the existence of any such? Certainly not. When this idea is sought to be maintained, it is sought to be done by something out of the mind; by dogmas which it is asserted require such to be the case. Now consciousness is the only arbiter in such a dispute; if that does not disclose to us the existence of these faculties, then they cannot exist; we cannot know that they exist, and if we do not know of their existence, they do not exist for the mind itself; nor can a belief in their existence be created in the mind by any amount of authority or dogma. Consciousness is the only evidence that the mind can receive on such a question; all else has no tendency or power to convince the mind. We feel that nothing else can be appealed to on such a question. Nor does it matter that the objector to this view of faith asserts that he has for his authority the word of Him who made the mind. So, too, have we the same authority; we have this authority speaking through the very mind and nature He has given us. As to what this evidence is we cannot be mistaken, and the objector may misinterpret the authority or declaration on which he relies. He may be mistaken in his interpretation; consciousness cannot be. Besides, this view of faith meets all the wants of the objector, while his view of it makes God in contradiction with himself; speaking one way through human consciousness, and another and contrary way through His word. This cannot be; it is blasphemy to suppose it. His word, rightly understood, must be in accord with human consciousness. His word and His universe must speak the same language, cannot be in conflict, and if at any time an apparent conflict should be pre-

sented, we may know that we are wrong in our view of the universe, or in the interpretation of His word.

The next inquiry relates to the character of this evidence. Evidence is of two kinds, *direct* and *circumstantial*. Direct evidence bears directly on the disputed fact, while circumstantial evidence consists of other facts, which, while not directly proving the disputed fact, yet tend to show that the disputed fact must have taken place as asserted. To illustrate this distinction, recurrence will again be had to the forum, where this distinction is constantly being presented. A is charged with the murder of B, and is put upon his trial on that charge. The fact to be proved is that A struck B, and killed him with malice prepense. C is called as a witness. He testifies that he saw A strike B with a deadly instrument, whereof B instantly died. Here is *direct* proof of the fact, and about the guilt of A there can, upon this statement, be no dispute. In such a case, there is but one course for the defense, and that is to destroy the credibility of the witness. If they can show that C is unworthy of credit, then the case fails, and the defendant must be acquitted. A witness may be impeached in various ways. His story may be inconsistent, unnatural; he may testify in a manner to show that he is prompted by hatred to the defendant. His character may be bad; so bad that no one can place any reliance upon either his word or his oath. Contradictory statements, made out of court, may also be proved to discredit a witness. Still the sole question is, whether the witness is to be believed; for if believed, there is an end to all defense, and the prisoner must be found guilty. The same course of examination and test must be resorted to in matters of history, where the fact rests upon the testimony of an eye witness; the fact he states can only be got rid of by breaking down the credibility of the relator or witness.

But the fact to be found may have been seen by no human eye but the defendant and his victim. How, in such a case, is justice to be administered, the innocent protected and the guilty pun-

ished? Circumstances must be resorted to; circumstances or facts which tend to prove or necessarily imply the main fact in dispute. The charge is that A murdered B. No one saw the act done; no one can testify directly to that fact. And now circumstances must be resorted to. The relation between the accused and deceased may be shown; previous threats made by A against the life of B; the fact that the two were seen together shortly before the act was committed, going in a direction where the body was found; that, when next seen, A acted strangely, had spots of blood on his clothes, which he sought to conceal, and when suspicion began to point at him he fled. Here are a series of facts which seem to point to the accused and to no one else, and they seem inconsistent with the theory of any one else than the accused having been the guilty agent. On such evidence a jury would not hesitate a moment to find the fact of guilt, and the accused would be hung. In this case there are two things to be observed. First, to find the truth of the circumstances, and second, to draw the necessary conclusion from the circumstances so found. If the circumstances are in doubt, there is an end of the case; since no inference can be drawn except from circumstances first found to be true.

These then are the rules upon which property and life are disposed of in the important affairs of society, and it would seem that such evidence, as justified society in taking the life of any one of its members, ought to justify the human mind in believing the truth of history or science, or other matter of general concernment; nay, more, in believing in those truths which explain the mystery of life and the final destiny of a human soul. It clearly would not be wise for a human mind to refuse to yield its convictions to such a weight of evidence as would justify a jury in finding the fact to be true. In matters of this character, lying beyond the reach of perception and consciousness, men are compelled to act upon such evidence; they cannot have demonstration—the

nature of the case will not admit of this. The mind must believe on evidence, or not believe at all. There is no escape from this difficulty. What then is the sensible rule? Is it not to follow what clearly seems to be the preponderance and weight of the evidence, instead of refusing to believe at all, because we cannot have the evidence of our own perceptions or consciousness? This is to fight against the nature and constitutions of our own being, against the law ordained for the government of our own minds, our own actions and judgments. This is to refuse to believe, because we are not organized according to our own ideas of fitness. Is this course the part of wisdom? Besides, if man is the creation of an all-wise and benevolent Deity, then it is clear that he has so constituted the mind and adapted the evidence to it that, by a fair exercise of its powers, the truth may generally be obtained, at least to that extent which is necessary for his moral culture and well being. To suppose otherwise is to impute malevolence to the Deity in creating the human mind, which cannot be done of such a Deity as is supposed. He could not in that case be benevolent, but would be directly the reverse. And if there is no Deity, then a wise prudence would counsel one to act in accordance with the plain laws of his own being. Now it is clear that the mind is adapted to such investigations, and compelled to decide upon evidence, and even upon the preponderance of evidence. It cannot, therefore, be wise or prudent to violate the laws of our own intellectual and moral being. In so doing, we do not even follow nature; we violate even her laws, and, in the end, must suffer the consequences of such violation. Nature exacts, under penalties, obedience to her laws, to say nothing about a higher law and a more fearful penalty.

These principles may readily be applied in practical life. Mr. Livingston has just returned from a voyage of discovery in central Africa. He asserts that he has made certain discoveries, seen certain countries, peoples, towns, etc. Now here is direct testimony

to the existence of these facts, and the only question to be asked is as to his credibility. If he is to be believed, then these things exist, and our *knowledge* has been greatly enlarged. To test his credibility, we inquire whether he has been in the region where he says he has, so as to ascertain if he has had the opportunity to see what he asserts he has seen ; whether he is a man of fair character for truth and honesty ; whether he has been consistent in the narration he relates. If we find all these inquiries answered affirmatively, we admit his statements as true, incorporate his facts into our geographies, and frame our maps accordingly. One witness for this purpose is as good as a hundred, provided he is credible ; the only reason for requiring more is to guard against deception, and hence its effect is only to corroborate each other's testimony. In this way do we gain all our knowledge of countries we have not seen. This knowledge rests wholly upon the veracity of human testimony, and we act upon it in such matters without hesitation.

Again, these principles may be applied to the truths of science. A asserts he has decomposed water into two separate gases, and then has recombined these two gases into water ; hence he asserts that water is not a simple, but a compound body. Here, too, the evidence is direct, and the only question to be debated is the credit of the witness. Was he capable of making the experiment, did he make it, and is he to be credited as to what he saw as the result ? If the witness is to be believed, then the question is settled, and science is enlarged by a new fact ; our knowledge is increased, and yet very few can prove this fact by perception ; the many simply *believe* it, and to them it is knowledge founded on *belief*. This is true of the many in reference to most of their scientific knowledge. Take the facts of astronomy ; how few of its higher demonstration of facts can ever be known to the great majority of people, except upon the assertion of the few, whose knowledge is founded on observation and demonstration ; that is,

upon perception and consciousness. Demonstration is ever an act of consciousness. The mind sees the necessity of the connection between premise and conclusion throughout the various steps of a long demonstration ; when the mind fails to see this connection, demonstration is impossible.

Our faith in history depends upon a union of direct and circumstantial evidence. There is a history of Greece. This is a fact of perception, for we find it embodied in twelve large volumes written by Grote. There it lies upon the shelf, and there can then be no mistake as to the *fact* that *there is a history of Greece*. Now the inquiry is whether the facts stated in this history did take place ; whether these men, whose names are mentioned, did live, and think, and shape policies, and fight battles as therein related. Here, then, as a starting fact, is the existence of the history. This is not disputed, and these things did occur as related, or they did not. This history is what it purports to be, or it is not. If the latter, then this world must be fearfully given to lying, as well as to receiving and perpetuating lies. What, however, are the facts connected with this history ? In looking into Grote, we see he is constantly citing some other book as authority for what he states. These books, too, are found to exist. They, too, lie upon our shelves. They are written in a strange language, a language claiming to be the one spoken by these same Greeks. We examine these books ; they purport to be written by various persons ; some living when the events took place, like Thucydides ; some, like Xenophon, having witnessed what they narrate. Others, who seem to have come afterwards, who read these other books, canvassed their truth by tests well known, and then rewrote this same story, relying upon these other books. These books were published when written, were read by men who were cognizant of these facts, and received by them as a correct account ; they have since been treated as true by the great mass of the generations, who have lived and died between our day and theirs. This story,

then, is a true one, or these writers, their contemporaries and successors, are all liars and deceivers. Is this supposition possible? It may be possible, but is there any reasonable probability of all this mass of history being a tissue of lies? We think not; all past men and women have thought so. The weight of evidence is then overwhelming in favor of the authenticity of this history, and upon this weight of evidence the judgment decides, and our belief lays it aside as a part of our knowledge.

Notwithstanding all this, there is still ground left for the sceptic. The sceptic is one who will admit nothing to be knowledge save what he obtains through perception and consciousness, and some even deny the certainty of these. The sceptic, then, denies all this, and calls for proof. Can you prove that Thucydides, and Xenophon, and these other writers ever lived? Where is your witness? Here is the book; it looks like an honest book; the facts seem reasonable. But, replies the objector, men may lie, and all this may be false; can you prove to me that this is not all false? The answer to this is no, we cannot prove that all this may not be false; we can only prove that there is no probability of its being so. The nature of the case will admit of no other proof. We every day rely on human testimony; in believing this history we do no more. When the sceptic sends his produce to market, he relies on human testimony that when sent it will find buyers, and at rates that will afford him a profit. The whole business of the world must stop, if we refuse to confide in human veracity, and the whole past become a blank. Does such a result look reasonable? Would not the idea of it shock every well balanced mind? Besides, which is the greatest difficulty to be got over—the admission of this history to be true, or the assumption that it is all false? And yet all past generations, backward to the very time when these books were written, and these events are said to have taken place, have been led to believe in this stupendous fraud as a true history. Is it not much more difficult to account for this

universal belief in its truth than to account for the truth of the history itself? In the one case all is consistent, in the other all is inconsistent. We know we can obtain the substantial truth of the events of our own time ; human testimony we know can thus far be relied upon, and we have only to apply this experience to each of the generations which have preceded us to admit that it could do and did do what is now being done—embody in books the transactions of its own time, and that these books have come down to us for our information. The probabilities then are all against the cavils of the sceptic, and in favor of the substantial truth of this history, and so the human mind has decided. History is therefore knowledge.

Let us take one other illustration on this point. Christianity is a present fact as much as the history of Greece. It has also its history contained in numerous books running it back to its founder in Palestine. These various histories were written by men claiming to have known the facts of which they wrote, or claiming to rely upon the testimony of those who did know them. The earliest histories, too, those containing the life of its founder, purport to have been written, some by men, like Matthew and John, who lived with him, heard his living words, and saw his wondrous works ; others, like Mark and Luke, claim to have inquired into this history soon after it transpired—inquired of those who did hear and see the founder, and in their histories have given the result of these inquiries, and what they became satisfied was the truth of this history. These books were read at that time by men who knew whether they were false or true ; by them received as true, read and quoted as such by these men, and by all who have come after them. The same evidence is found in favor of this history that is found in favor of Grecian history, and the same difficulties and absurdities arise in denying the truth of the one that there does in denying that of the other. The sceptic can cavil against the truth of this as against the truth of that, and his cavils are entitled to

the same weight in the one case as in the other. It would seem, therefore, that he who admits the authenticity of Grecian or any other history and its historians, must, to be consistent, admit the authenticity of Christianity and of its historians. The probabilities are as overwhelming in the one instance as in the other.

What has thus far been said has reference to Christianity as a *fact*, having a history of its origin and development in humanity. Did this person live ; did he say and do what he is reported to have said and done ? This is a mere question of fact, and if these facts are testified to by credible witnesses, then is there an end to all dispute ; nor does it matter what the character of the acts are, if there are credible witnesses of them. The character of the facts stated can only reflect upon the credibility of the witness ; nor can this be received to discredit him absolutely, unless the facts themselves are in conflict with human perception or consciousness. It is not enough that it is inconsistent with our observation. We cannot affirm that nothing can take place beyond our own experience, or even the experience of all others within our knowledge. When the Indian king was told by the early navigators that water in their country became solid, he refused to believe it, because it contradicted his experience and the experience of all the men he had any knowledge of. He relied upon his perception, and yet he was mistaken ; water did, under certain circumstances, become solid. His error arose from his supposing he knew all the properties of water. Facts may then exist which contradict human experience and yet not contradict even the laws of the material universe. A hundred years ago the present locomotive would have been pronounced an impossibility, as in conflict with all human experience. The error lies in assuming that our experience is commensurate with all the capabilities of matter. We cannot say what cannot be done until we have mastered all the possibilities involved in the existence of matter. Hence invention is every day bringing forth something in conflict with human expe-

rience. A witness, then, is not to be discredited because he testifies to a fact outside of and beyond our experience. It does not contradict our experience ; it is a fact in addition thereto. Hence, can any one affirm that a dead person may not live again? He may say he has never seen such a fact, has never heard of such a circumstance. The probabilities would therefore be against it, but he cannot affirm that it cannot take place. To be able to do this, he must first know what life is, what death is, and what is that mysterious connection between body and mind. He must know all this, before he can say that a separation between body and soul once having taken place, a reunion is impossible. Our experience only represents the present state of our knowledge. What right or authority have we to claim that this experience embraces all that is knowable in this universe of mind and matter, and the laws which govern them? There may be facts asserted in conflict, not with our experience, but with our knowledge, and which we can deny, nay, must deny. We know the cause which raises water in a vacuum, and the height to which this cause can raise it. If one therefore were to assert that he saw water of itself rise sixty feet in a vacuum, we could deny it, because we know the cause of its rise, and the effect of that cause, which is to raise it about thirty-three feet and no more ; hence if water rises higher than that, an additional cause or power must, we know, have been applied. Hence, when asserted facts contradict our knowledge, we must disallow them, we know they cannot be ; but when they simply are beyond our experience, and not in conflict with our knowledge, we cannot for that reason justly deny them. If the witness is credible, acting as in other cases, we must allow this additional experience, this new fact.

Thus far we have kept within the range of humanity, with- in facts evidenced by human testimony. But there is now another question presented, which lies beyond humanity and its possibilities. When the question is asked, how did the founder of

Christianity perform his wonderful acts? humanity answers it does not know. The mind knows of no power within itself capable of performing these acts of strangeness, of wonder, and yet they were performed by a power clothed in the garb of humanity. The worker gives his explanation, and that explanation is a *revelation*. It is God revealing himself through humanity. This revelation explains all these wondrous acts and living words, and renders them possible, and no other theory can render them possible. Here is no mere man in the highest state of perfection and development; we know what is in humanity, and the possibilities that it encloses; among which is no capability, however much exalted, of restoring hearing to the deaf, sight to the blind, and life to the dead. We know we have in us no sort of possibility, developed ever so perfectly, which could work such works of wonder. It is then alone Deity in humanity which can explain the works related of the founder of Christianity. He is in very deed, then, Emanuel, God with us.

This view would seem to imply that the existence of a God and a spirit world is a subject for *revelation*, and not for demonstration; that the human mind is incapable of discovering from the things which are known, the things which are not known; that man cannot look up through nature to nature's God; God is in and through humanity, communicating with humanity, and reconciling it unto himself. If this is true, then is divine knowledge the communication of God, not the discovery of man.

Let us look into this question a little more closely; it is an important one, for if humanity cannot attain to the divine by its own exertions, then we must believe in a *revelation* or remain atheist; and if we are compelled to believe in a revelation, the Christian revelation is the only revelation that is Godlike, and therefore worthy of belief.

Can the human mind, then, of itself attain to the knowledge of the divine? If it can, there must be some means by which it can be

done, and we must all be conscious of it. For if the ability exists in humanity, we all possess it, and must be conscious of this possession. We know already what our sources of knowledge are ; let us analyse them and ascertain if they can give us this knowledge. The first is perception. This only acquaints us with the external world of matter. It is matter only that can produce a sensation, from which alone perception can arise. Now the spirit world is not matter, and hence cannot reach the mind through sensation and perception. We therefore cannot attain to a divine knowledge through perception. Can we any more obtain this knowledge through consciousness ? We cannot. Consciousness only makes known to us the operations of our own minds ; only what takes place within our own minds. We cannot, in this way, know what takes place in another mind ; how, then, can we, through consciousness, attain to a knowledge of the divine mind ? In consciousness there is only knowledge of ourselves to be obtained ; that and nothing more. There is left but one other source to which we can look for this divine lore, and that is belief. It must rest upon this ground, since it cannot be obtained from either of the other sources of our knowledge. The question, however, is now propounded—does this belief in divine things rest on *evidence* or *revelation* ? It must come from one of these sources.

Evidence, as heretofore explained, is either the testimony of witnesses, that is, of other minds, or of facts, gained by perception. Now, the evidence of other minds can only make us acquainted with what they know through perception or consciousness ; and as the mind cannot obtain this knowledge in either of these ways, it cannot communicate it. Hence it follows that this knowledge cannot be derived, like a knowledge of history, or geography, or science, from the testimony of other minds. There is left, then, but the evidence of facts ; facts obtained by perception, or consciousness, or from the testimony of other minds, which have perceived or been conscious of them. What, then, are these facts ? They

are found in matter or in mind. The mind proves, through consciousness, its own existence; and matter, through perception, proves its existence. And what more do either of them prove? Here is mind and here is matter, and here matter has ever remained, for aught we know; and here mind began and will end for us—go out like a candle consumed, for aught we know. Can the mind discover any necessary connection between matter and mind and a spirit world? Is there any logical connection between the two, so that in seeing or knowing the one, we necessarily know the other? The question here propounded is not, what can we find in nature, when guided by the light of revelation, but what do we see when groping our way guided only by its own dim light?

The arguments of writers on natural theology will readily occur to every educated mind, but is there really any force in those arguments? Do they not start with a begging of the question? Let us for a moment analyze Paley's argument of the watch. He asserts that a watch, when examined, would suggest the idea of a maker. Now this is what is here questioned. A watch is mere matter, in a somewhat different form from which we have been used to see it. As matter, then, it has no more force to prove any thing than a rude stone turned by the plowman's share, or chipped by the cutter's chisel. But it is in motion; and what does motion prove? Is not water in motion? Do not the winds move, the trees grow and decay, the lightning flash and the thunder roll? There is nothing, then, in mere motion more than in mere matter, that can bridge over the gulf between the world that is seen and the world that is unseen. But it is said, there is here design and adaptation. Who knows that? The answer which each will give to this question will depend upon his knowledge of the properties of matter as it naturally exists. If the mind knows the nature, and capabilities, and laws of matter, it will know that this watch is not matter in its primitive state; it will know that human ingenuity and intelligence have been busy with it; and it

hence knows it has had a maker ; not that the watch tells him so, but because his knowledge of matter and of mind tells him so. His knowledge, not the watch, will dictate his answer. Now show this watch to an ignorant savage, who never saw matter in motion, except when set in motion by life, and what will be his answer ? Will he think of a watch maker, or any other maker ? His answer will be, the watch is alive ; and he, too, will answer according to his knowledge. It is believed that instances can be found where pagan ignorance has given this very answer. Indeed, how can such a being talk or think of a maker ? He never saw or heard of such a being ; he never before saw or heard of matter thus cunningly arranged ; how, then, can he conclude that a being exists that he never saw or heard of ?

The whole argument is thus predicated upon a begging of the question. The assumption is that every thing must have a creator ; for whether there is design or not that can be discovered, depends also upon what we know of matter. If one had never seen the mind designing means to an end, could he ever attain that idea from a mere inspection of matter ? Besides this, there is another remark which may be added. How does the fact that we infer a maker, from the inspection of a watch, suggest any thing more than the existence of a human mind ? Is not the argument a simple assertion of this : man exists, therefore some other being exists ? What is there in man to invent and shape the idea of a God ? Or what is there in nature to prove the existence of an infinite spirit ? How can matter prove the existence of spirit ? If we receive from revelation the idea of a God, and with this knowledge turn and interrogate nature, then, indeed, under the effect of this blaze of light, she answers, with all her myriad voices, yes. When we have a knowledge of God, his character, and his works, the human mind can everywhere in nature discover evidence that His hand has been everywhere busy in its creation and arrangement. Nature confirms and harmonizes with revelation, but never can be

itself a revelation, nor the means of a revelation. Nor can nature, the universe and its teachings, ever be in conflict with revelation. If at any time an apparent conflict should arise, be sure the facts of nature are misunderstood or revelation misinterpreted.

If we have recourse to the history of humanity, the same view will find confirmation. The idea of a God seems everywhere to have been found, among all populations, however civilized or uncivilized. But this idea has, as history progressed, become more and more confused, erroneous and indistinct, until peoples have been found who have forsaken the glory of the imperishable God for idols graven in the likeness of perishable men, or of birds and beasts and creeping things. In the early literature of Greece, the idea of God is found much more spiritualized than in the later mythology. And this is equally true of all nations. The tendency of humanity, left to its own teachings, has been from the Creator to the created, from the worship of a spiritual God to the worship of a material one, from the worship of the one God to the worship of innumerable idols. The human mind, then, tends to fall away from the idea of a God, instead of tending to rise up to it through nature.

The educated minds of paganism indicate the same fact. Whenever they undertook the task of verifying the popular idea of a Supreme Being and a future state, they failed to satisfy themselves, and, like Cicero, could only say they hoped that there were a God and a future state, but they could in nature and by reason find no sufficient evidence of the fact. So, too, in modern times, since the light of Christianity has risen upon darkened humanity, wherever the mind has endeavored by reason to prove the existence of a God, a barren scepticism has invariably been the result. The reason is plain; it cannot be attained by the human mind from an examination of nature, it can only be received by revelation.

But it may be said that this is contrary to the teachings of scrip-

ture. This is not so. The Bible assumes the necessity of a revelation, and meets that necessity. It accounts for the existence, among all populations, of the idea of a God ; it was communicated to man in the first instance, and has thence been transmitted through all the wanderings and ramifications of humanity. This view is also presented in Romans : " For the wrath of God is *revealed* from heaven." Again : " Because that which can be known of God is manifested in their hearts, God himself having shown it to them ; for His eternal power and Godhead, though they be invisible, yet are seen ever since the world was made, being understood by his works ; because although they knew God, they glorified Him not as God." In all this language the idea of a God is assumed, an idea prevalent among pagans. It is some of the attributes of this God that may be understood from his works, and not the idea of God itself. The charge against the heathen is that they did know God, and knowing Him, failed to worship Him as God, whereby they were left without excuse. So, again, in Hebrews, it is said : "*By faith we understand that the universe is framed by the word of God, so that the world which we behold springs not from things that can be seen.*" If a knowledge of the creation is the object of faith, in a scriptural sense, it certainly must have arisen from revelation. The burden of the Bible is, that men are prone to forget God, instead of being disposed to look through nature up to God. Hence was the Jewish nation selected and taught by God a knowledge of his own existence and attributes, in order that He should not be wholly forgotten by men ; and it is only through this channel that the true idea of God has been rehabilitated in the world. It would seem, therefore, that the whole teaching of the Bible was against the theory of man's being able by his own powers and the light of nature to attain to the idea of the divine, the idea of a creation and a creator, the idea of an Infinite Spirit and the spiritual.

The importance of these discussions must be the apology for

drawing them out to this length. Clear views upon the origin and ground of our knowledge is necessary in order that we may be able successfully to discover and correct our errors. We cannot know where to look for error, unless we know how we became possessed of the knowledge—by which channels it was received, by what means it was obtained. If there is an error, is it one of perception, or of consciousness, or of faith and evidence? It is necessary that the mind should be able to answer these questions before it can intelligently set itself to the task of discovering its errors and correcting them.

If this view of the question is correct, then a knowledge of the divine rests upon the *teaching* or *revelation* of God alone; and our *faith* is to rest upon that evidence which is found in favor of such a revelation. Indeed the existence of this divine knowledge is conclusive evidence of a revelation, and the only question for faith is, which is the true revelation. If man is so constituted that he can know God and the divine only through a teacher, only by communication from another mind, then, unless God first taught this knowledge to some human mind, no human mind could possess it. All the divine knowledge humanity possesses must have been handed down from generation to generation, gradually becoming in the human mind more and more indefinite and obscure, so that it became necessary for God to embody Himself and His relations to man in a *book*, to which men might have reference, thereby keeping up the true knowledge of God in the world. Tradition has ever tended to corrupt knowledge. Written books have alone been able to counteract and correct this tendency, and secure correct knowledge. This is true of all other knowledge as well as that highest of all knowledge—a knowledge of God, of His character and government, of his true relation to humanity, and the true relation of humanity to Him.

CHAPTER IV.

MORAL PSYCHOLOGY.

OUR next inquiry leads us to a solution of the question—Is man a moral being? Is he a responsible agent? Has he a moral nature? A moral being is one who is conscious that there is a difference in the acts performed by him; that some acts ought to be done, and some ought not to be done, and that simply because the reason sees that the one is right and the other wrong, and that if he does the right he is happy, and if he does the wrong he is unhappy. In this definition or description of a moral being, I confine myself simply to what is evidenced, or may be evidenced by consciousness. Man cannot be a moral being without being conscious of it; and it is only by a study of consciousness that this question can be answered. What, then, does human consciousness disclose when carefully analyzed? What are the facts of human consciousness derived from an investigation of man's moral nature? This is the present inquiry. And in this inquiry the object is not to ascertain what is objectively right or wrong, but what is subjectively so. What, then, does human consciousness disclose?

Consciousness makes us acquainted with the powers and operations, the feelings and emotions of our own minds. When we study consciousness, therefore, we study ourselves. We endeavor to ascertain what our mental capacities are, and how they are developed; what our thoughts are, and the relations existing between

them. In consciousness we discover our personality, with its ability to do or not to do; through it we classify our mental powers, analyze our thoughts, and feelings, and emotions, and comprehend our own knowledge. This is a mere scientific investigation into the mind itself, and all the knowledge we gain, or can gain from it, is limited to the mind itself; beyond this, consciousness can give no information without going out of itself.

Let us, then, proceed to interrogate consciousness upon this important fact of a moral nature, and the mode of its manifestation. If man is not subjectively a moral being, he cannot be made such by any amount of objective moral teaching. Man must have a capacity for morality, for religion, before moral or religious teaching can for him become a possibility.

The first fact disclosed on a careful study of consciousness, is the remarkable one that the mind makes a distinction in actions; that there are some actions regarded by it as right, and others as wrong; some which it ought to do, and some which it ought not to do. This is an universal fact, disclosed in the consciousness of every human being, so far as human knowledge extends. All feel it in their own bosoms, and know it to exist in the bosoms of all others. It is not limited to one grade of intelligence, to one class of men; the ignorant and the educated, the high and the low, the heathen and the Christian, the Mohammedan and the Hindoo, alike recognize and acknowledge the presence of this fact in human consciousness, however contradictory may be their creeds and their opinions. No people has yet been found so low and degraded that it did not, in its consciousness and in its language, the voice of consciousness, recognize, admit, and act upon this great fact—a moral distinction in the character of actions.

Another great fact, equally clear in human consciousness, is the feeling of blame and praise, merit and demerit, in the mind itself, in the individual, on the doing or the not doing of certain acts. Brown calls these feelings the emotions of moral approbation and dis-

approbation, the former of which are pleasurable, and the latter the reverse. On the doing of some acts the individual feels unhappy, miserable, wretched ; while, on the doing of certain other acts, he feels happy, satisfied with himself. In the one case, his whole mental being seems at discord with itself, out of harmony, in a state of conflict and laceration ; while in the other case, his soul seems in harmony with itself, in a perfect state of concord, as acting in accordance with the law of its own being. In the former case, the man is miserable ; in the latter, he is happy. This feeling is equally as universal as the other, and equally a part of our *nature*, from which there is no escape. The rise in the soul of these feelings of pain and pleasure, of misery and happiness, do not depend upon our voluntary action ; they rise necessarily under the proper conditions, against our volitions and in spite of them. No one can bid them down, or directly weaken their force or the intensity of their action. This mental misery is a law of the human soul, and must of necessity arise under certain conditions or states of mind.

While this great fact exists in humanity, the distinction of actions, and the emotions of pain or pleasure consequent on the performance of the one or the other of these classes of actions, there is an infinite variety of opinions as to what actions do or do not bring up in the soul the one or the other of these states of mind ; or in other words, there is great conflict as to what actions are right and what are wrong ; as to what are good and what are bad ; as to what are blameworthy and what are praiseworthy. So great has been this apparent conflict that some writers have been disposed hastily to conclude that there was no distinction in actions—that all were alike ; while others have claimed that right and wrong were mere creations of the mind itself ; that right and wrong, good and bad, were only subjectively true, never objectively so. There may be an element of truth in each of these extreme views, and yet neither of them be the truth. Indeed no system of

thought or science has yet been constructed by the human mind which had not somewhat of truth in its stand point, in its premises, in the facts upon which it rested. The mission of science is to gather up what of truth there may be in each of these systems, and out of these truths to construct that whole, which shall be *the truth*.

This conflict does exist. In different minds, the same acts will call up in the soul directly conflicting emotions. What will produce in one mind emotions of pleasure, will produce emotions of pain in another. The whole history of humanity demonstrates the existence of this strange anomaly. When we appeal to history for an answer to the questions, what is right, what is wrong; what actions will the feelings of pleasure or pain follow, we receive a response as discordant as the babblings of Babel. All minds are conscious of the distinction, are conscious that some acts are praiseworthy and others blameworthy; that some are followed by painful emotions and others by pleasurable ones; but wherein exists this distinction? and how does it happen that there is such a conflict of opinions as to which actions are the right and which the wrong; and how can it be that the same action can produce in different minds emotions as unlike as pleasure and pain, happiness and misery?

Numerous facts demonstrate this conflict. The Hindoo mother will sacrifice the life of her infant, while the Christian mother nurtures it with all the care and watchfulness which a Christian mother's love alone can produce. So, even in Christian countries, this conflict has been found—is found to exist. In past times, Christians engaged in a trade, without scruple, without self-condemnation, which is now stamped as piracy by every Christian nation. A Christian now would no more engage in the slave trade than in murder; and if he did, he must experience the pangs of conscience, which bites like the gnawing worm, and consumes like devouring fire. The same is true of all the fashionable

vices which have once been the scourges of humanity, but are now condemned as immoral. These acts were once performed by good men, but now are even shunned by bad men. The doing of them once called up no painful emotion, but the reverse would now be the case. But it is useless to cite examples; every man feels the truth of it in his own soul; he feels that he could once do acts without experiencing any mental pain, which would now fill his soul with anguish too intense to be endured.

How, then, are we to explain this strange anomaly in human experience? Under what circumstances do these feelings of mental pain and pleasure develop themselves in human consciousness? If human minds are identical, there must be some fact, some law of humanity, reconciling and harmonizing these apparent contradictions. Humanity cannot be in conflict with itself; what is true of one mind must be also true of every other mind.

In prosecuting this inquiry, it must be borne in mind that we are still working within human consciousness; our effort is now simply to ascertain the facts therein disclosed. The question is not now what is right, or wrong; but under what circumstances is it that these feelings of pain and pleasure arise in the mind? Or, to use the language of the schools, what is subjective truth?

What, then, is that state of mind which does and must precede the development of these feelings of pain and pleasure, these emotions of approbation and disapprobation, these self-condemning and self-justifying feelings, of which we are all conscious? In the first place, we are conscious of our own personality, of the possession of a free will, and of our ability to act, or not to act; so that whatever we do, we feel conscious that it is we who do it, and not another, and that the responsibility of all acts rests upon ourselves and not upon another. An act to which we are forced is not our act, but the act of the constraining force. We can never feel guilt for such an act. The consciousness, then, that the act is our own act, is a condition of mind without which these feeling of pain

and pleasure, of guilt and innocence, of self-approbation and self-condemnation, cannot arise in the mind. We are endowed with this consciousness of personality and a free will. This condition is, therefore, found to be a mental fact, disclosed in consciousness.

In the next place, the act done, or admitted to be done, must be regarded by the mind itself as right or wrong, as good or bad. The capacity to form these judgments exists in every mind, and these judgments are formed. Every mind has its decisions, its adjudications, its laws upon what is right and what is wrong; what acts are good and what are bad. The contrariety of these judgments, before alluded to, proves their existence in the mind; not that these judgments are correct, but simply that they do exist; that every mind is possessed of its standard of right and wrong, of good and bad; that, in its judgments, some acts ought to be done and some acts ought not to be done; that the doing of some acts is praiseworthy, and the doing of other acts is blameworthy; that to the doing of some acts is attached the feeling of guilt, and to the doing of others no such feeling is attached. These judgments are as universal as humanity, and almost as contradictory as universal. Still, these judgments exist in every human mind, and must exist there. The existence of the natural capacity to form such judgments necessitates the exercise of it; and this exercise necessitates the formation of these judgments, but not the character of them. The character of these judgments depends upon the exercise of other and distinct mental powers.

These judgments are to each mind its standard of what is right and of what is wrong, of what is good and of what is bad, of what ought to be done and of what ought not to be done. It is by these judgments, by this standard, that the mind tests all its thoughts and actions. If they correspond with this standard, with these judgments, they are right; and if they do not correspond with them, they are wrong. In this way the mind adjudicates upon its own acts, decides whether they are right or wrong, moral

or immoral, virtuous or vicious. Every mind is also conscious of this self-trial, and of this self-condemnation or self-justification ; justified, if the act is in harmony with these judgments ; condemned, if it is not in accordance with them. It is when the mind has made this comparison between the act and the standard, and discovered this agreement or disagreement between them, that these emotions of approbation or disapprobation, these feelings of pleasure or pain, arise, and they arise of necessity ; of pleasure, if the act is in harmony with the standard, or law, or judgment ; and of pain, if the act is in conflict with this standard, or law, or judgment. And just so long as the mind keeps before itself this fact so found, will these feelings of pleasure or pain continue. These judgments become laws of conduct, rules of action, standards of right. In this sense, the mind is a law unto itself ; and it must obey its own laws thus made, at the risk of its own peace or misery. Whatever some theologians may teach otherwise, it is impossible for the human soul to experience the pangs of conscience, these emotions of pain, in doing an act which the mind itself adjudges to be right. Whether the judgment is objectively true or not, it is subjectively true, and that is for the mind absolute truth. It is submitted that this is a psychological fact, disclosed in human consciousness, in the consciousness of each and every mind, educated or uneducated, enlightened or unenlightened.

This view explains the strange anomaly before referred to, the fact of the same acts producing different results in different minds. If each mind forms its own moral judgments, which judgments are for each mind its laws or rules of right and wrong, then there may exist a diversity in these judgments and laws of right and wrong in different minds ; and if a diversity, then must there follow different states of mind in different individuals, according to their different views of the same act. To the mind which regarded the act as right, the doing of the act would be followed by the pleasurable emotion ; while to the mind which regarded the act as

wrong, the doing of the act would be followed by painful emotions. By this law, the identity of the mind is upheld and demonstrated, and the diversity in its development explained. Unity is still found in diversity, which is the great law of the universe. In this fact, too, is to be found an explanation for the existence of those conflicting views of the right and wrong of the same act, without impeaching the veracity and honesty of humanity. Men have had their beliefs of morality, of right and wrong; and these judgments, these beliefs have disagreed in different ages. But humanity has ever been the same: honesty has ever been the same: moral culture has ever been the same. To act in accordance with its own convictions of right and wrong, is for the mind the law of its own being, the only mode of action which can secure harmony or peace within the human soul. To be honest, is to act up to one's belief of the right and the true; to be dishonest, is to act contrary to these convictions, is to believe one thing, and to say another.

According as these moral judgments are clear, and these beliefs vivid, is the intensity of these painful or pleasurable emotions, of this self-conscious misery or happiness. The individual who has no firm convictions of right and wrong, of the true and the false, is really destitute of all morality, possesses no character, no firmness of purpose, but yields to all influences, laughs at all scruples, and is indifferent to all acts. He has no moral judgments, no moral beliefs, no standard of right and wrong; and hence he never experiences the pangs of a guilty conscience, because these can arise only in the mind which has firmly fixed in its judgments a standard or law of right. To the mind which has not formed these judgments, there is no right, there is no wrong; all acts are indifferent, all are only expedient or inexpedient. Such a man is incapable of honesty, of veracity in the true meaning of those terms. He is incapable of morality in a subjective sense; since morality in the individual depends upon the formation of these judgments, without which the moral culture of the soul is an impossibility.

Moral culture depends on the development of the moral consciousness, and this can be done only by the mind's comparing its own acts with its own formed standards of right and wrong, the existence of these judgments, and the comparing of one's acts with them, being the sole condition upon which these emotions of approbation or disapprobation can arise in the soul. This view of human consciousness explains why in history eras of transition have ever been eras of deep moral degradation. At such times, old judgments, old beliefs of right and wrong are being undermined. All confidence is lost in the past, in its most cherished beliefs of what was sacred, and no new judgments have as yet been formed, so that for a time the mind is destitute of all moral judgments, and becomes indifferent to the character of its own acts. The Roman world exhibited a fearful spectacle of this character while passing from paganism to Christianity. It had got rid of its old beliefs, but was long in forming new ones. This is the condition upon which alone the mind can pass from error to truth. It must first get rid of its old belief, before it is prepared to receive a new one. The devil that has possession must first be cast out, before the angel of light can enter therein and occupy. And when the bad spirit is cast out, unless the good one enters immediately, the mind is sure to seize hold of new errors more destructive to its own well being, and to that of society, than even its old errors. A firm belief in something will be followed by a disbelief in everything, by a no-belief, by a state of indifference to all moral distinctions, and the last state of that mind is worse than the first. It has lost its spiritual life, and become subjected to the law of nature, to the influence of the external world, to the lusts and appetites of the body; it is governed from without and not from within; it is now a *carnal*, not a spiritual mind.

History confirms these views of our moral nature, and the development of our moral life. Each generation and nation and individual have had their moral judgments, their laws of right and wrong, their views of good and evil, of what is praiseworthy and

what is blameworthy, and they have believed in them. It will not answer to get rid of the difficulty by a wholesale charge of dishonesty, of insincerity in humanity. These men and women have lived, and suffered, and died, in these beliefs. Is indifference, dishonesty, insincerity, the stuff of which martyrs are made? Was Socrates dishonest, when he drank the hemlock rather than do violence to his own conscientious convictions—rather than admit himself a criminal when his consciousness told him he was no criminal, but rather a public benefactor, laboring to benefit even the men who thirsted for his life blood? He felt he was right; he acted up to his convictions; and hence he drank the poison with a martyr's firmness and serenity. Is the Hindoo mother a lie, when she sacrifices her infant to her idol god? Are her natural affections all dried up? Has she no yearning for the child of her own bosom? She has all the tenderness of a true mother; her heart yearns for the child of her love; but she is controlled by a mightier influence—her convictions of duty. She believes in her god—that she must obey his commands and laws, instead of her own feelings. Nay, she feels the pangs of conscience if she refuses to obey; and, smothering humanity, she is driven to sacrifice herself and her child to secure the favor of her god to it and herself.

In a letter, dated at Peshawur, August, 1857, contained in the November number of Blackwood's Magazine, 1857, page 610, I find the following corroborating testimony. He is describing the execution of certain of the mutinous Sepoys:

“ Nothing in their lives became them like the leaving of them. Of the whole party, only two showed any signs of fear, and they were bitterly reproached by the others for so disgracing their race. They certainly died like men. After the first ten had been disposed of, the next batch, who had been looking on all the time, walked up to the guns quite calmly and unfalteringly, and allowed themselves to be blindfolded and tied up without moving a muscle, or showing the slightest signs of fear, or even of concern. Whence

had these men their strength? Their religion, bad as it may be and is, in all other points, at least befriends them well at the hour of death; it teaches them well that great and useful lesson, how to die. It is their religion that supports them; for there is no native, however low in the scale of society, however deeply sunk in vice, in debauchery and in crime, but acknowledges and practices the form of some sort of religion. Even in the midst of his crimes he acknowledges a God, and calls on that God to sustain him at the hour of death."

These men were not liars, were not shams. They believed in their religion, and felt, in yielding obedience to its commands, a serenity and strength of soul, which insincerity, dishonesty, indifference never felt, and never can feel. The earlier settlers of New England tried and executed persons charged with the crime of witchcraft. Were these men dishonest, insincere? Would they have shed blood, if they had not believed in the existence of such a crime? Were they not men who had sacrificed all the comforts and pleasures of this life in obedience to their conscientious convictions? Such men might be mistaken in their convictions, but never dishonest, never false to their faith. The same individual will often in his own life present an illustration of the same truth. It is embodied in the current maxim that *there is honor among thieves*. One will steal and rob, and even murder, without hesitation; and yet he will go to the gallows rather than betray an accomplice. To betray an accomplice is in his judgment a wrong, a great moral wrong, and he therefore cannot do it without suffering the pangs of a guilty conscience, that terrible anguish more fearful than death itself.

The same writer just quoted relates the following incident. One of the native sergeants had been sentenced to be blown away, was tied up to the gun, and then offered his life if he would give up the names of the other traitors of his regiment:

"With his back leaning against the cold muzzle of the gun

which he knew was loaded for his death, and with the smell of the lighted port-fire in his nostrils, he hesitated for a short time and was almost giving in ; but no—the feeling of honor, of loyalty to his comrades, to his fellow-traitors, was stronger in him than the fear of death. Faithless as he had been to us, he was faithful to them ; he refused to reveal anything, and met his doom with a firmness worthy of a better cause.”

Was this poor pagan a sham ? Was he a fawning knave, who follows thrift ? No. He was in this a true man—true to his moral judgments—more afraid of the pangs of a wounded conscience than of such a terrible death. To him it was a great wrong, a great crime, a heinous sin to betray his co-conspirators ; and he could not do it without violating his own moral being, without experiencing the pains consequent upon such an act. What else but this glow of happiness, diffused through the soul by the consciousness of right doing, can support one in calmly choosing death in its most terrible form rather than life—a life tortured by those pangs of remorse necessitated by a consciousness of wrong doing ? Is there any other power strong enough to support the human soul in such a fearful emergency ? Guided by this light, we are enabled to understand humanity in its many-sided developments. We see here the possibility of heroes and martyrs under all systems and all beliefs ; and history furnishes its heroes and martyrs along its whole course, among all populations, and amid all beliefs and religions. So no nation has been great, unless her people had a fixed belief in something considered as sacred ; and such nations, like the Mohammedan, have alone been conquerors. When Rome lost her confidence in her early beliefs, she hastened rapidly towards her fall. Earnestness is the healthy state of humanity, without which no noble thoughts or acts are possible. Be true to thyself, to thy own moral being, and thou shalt be true to thy neighbor, to thy country, to thy God and truth.

But it may be said that this view destroys all distinctions of ac-

tions into right or wrong, good or bad ; that so the individual obeys his moral judgments, it is immaterial whether they are right or wrong. He must obey the law of his own being under fearful penalties ; and such is the teaching of scripture. St. Paul says, (Romans xiv : 14) I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself ; but to him that esteemeth a thing to be unclean, to him it is unclean. Again, xiv : 20. All things are pure ; but it is evil for that man who eateth with offense. Again, xiv : 23. And he that doubteth is damned if he eat, because he eateth not of faith ; for whatsoever is not of faith is sin. Here the doctrine is clearly maintained, that if a man does an act which he believes to be wrong, it is a sin in him. His acts must be according to his faith, his beliefs, his moral judgments, or they are sin ; because, whatsoever is not according to faith, or belief, or moral judgments, is sin ; and it is sin because the person has deliberately done what he believed to be wrong, and in that act has done violence to his own moral life, as well as set at defiance the lawgiver Himself.

While this is so, opinions are a matter of deep importance to the individual himself. To secure harmony in the moral development of the individual, it is necessary that the mind should form correct judgments ; otherwise these judgments will not always produce a harmonious result ; there will be a conflict between the soul and the judgment. This is the case with the Hindoo mother, who sacrifices the infant of her bosom ; her maternal feelings are in conflict with her religious convictions, and hence she performs her duty with anguish of heart, and not with a serene joy. Most of our errors exert a deleterious influence upon our characters, upon our feelings, upon the beauty of our lives. The truth is suited to the soul, suited to develop all its moral powers in harmony, and tune all its emotions to joy ; while error is not adapted to the soul, and in its influence on the same must produce discord and conflict in

the workings of our moral powers. Hence the truth is all important, if we would be such as we are capable of becoming.

The mind is constituted to meet also this demand. We are endowed with reason, a capacity to investigate, to inquire, to learn, and decide upon the right and the wrong. This faculty is exercised in the formation of all our judgments, of all our beliefs. We are compelled to form these judgments, and by the exercise of reason we may form correct judgments. The truth lies scattered all along our pathway, and we have but to open our mental eye to discover all that may be necessary for a full and perfect development of our moral being. If an individual mind, therefore, forms false judgments, erroneous beliefs, it will arise, to a great extent, from a neglect to use the means within its reach to ascertain the truth.

In this analysis of human consciousness, we discover another fact: that *mental freedom* is found on two occasions; first, in the *formation of our opinions, judgments, belief, faith*; secondly, in *all our voluntary actions*. We feel we are responsible for the correctness of our faith, our belief, our judgments, and for the character of our actions, for their conformity, or want of it, to our faith and judgments. In these two particulars, we are conscious that we ourselves are acting, and are personally responsible for the correctness of the same. Do what we may, speculate as we may, this consciousness clings, and ever will cling, to every human soul, and we cannot escape from it, if we take the wings of the morning and hide ourselves in the uttermost parts of the earth.

From this exercise of a free will arises the consciousness of duty, of obligation, a feeling that we ought to do some things, and ought not to do others. In our consciousness of a free personality, we find the source of this feeling of duty, a feeling ever present, ever active, ever suggestive of the right, and never weakened but by a scepticism which comes to regard all actions and thoughts as indifferent. The mind feels that its beliefs, its judgments, are

no trivial matter, subject to be *sét* aside or not as circumstances may suggest. These judgments and laws are felt to be sacred, immutable, binding to-day and to-morrow and forever, and wherever a human soul can be found.

Possessions vanish and opinions change,
And passions hold a fluctuating seat ;
But, by storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists. Immutably survive,
For our support, the measures and the forms
Which an abstract intelligence supplies,
Whose kingdom is, where time and space are not.

[*Excursion, B. 4.*

We thus discover that man is a moral being ; that he is endowed with the capacity of discriminating between actions as right or, wrong, and with the susceptibility to feel the force of obligation, of duty, and of suffering, as he obeys or disobeys the calls of duty, as he conforms his actions to his own judgments, and with a free will, which creates the consciousness of a personal responsibility in the individual mind for its own thoughts and acts. And we further discover that subjective morality consists in conforming the acts of the individual to the moral judgments and beliefs of the mind, and feeling those to be right which conform to these judgments and beliefs, and those to be wrong which do not conform to them ; and from this conformity arises in the mind a pleasurable emotion, and from a want of this conformity arises a painful emotion. Here we see what conscience is ; that it is the presence of those painful and pleasurable emotions or feelings which arise in the mind, on comparing its conduct, its thoughts and actions with those judgments and beliefs which reason has set up as standards of right and wrong. It is thus seen that conscience is no guide to the right, to the truth ; it is simply a necessary pain or pleasure incident to action, regarded by the reason as right or wrong. It responds to the judgments and beliefs of the mind itself ; the conscience bearing

witness, while the thoughts, meantime, accuse or excuse one another. To use a comparison, it is not the guide along the highway of truth, but rather a brier hedge on either side of it, so that we cannot escape from the way without having our inmost souls lacerated with pangs and throes unutterable. The conscience, then, needs enlightening; and an enlightened conscience is a mind whose judgments and beliefs are formed after a full study of the truth; whereby its judgments and beliefs are in conformity to the truth. The conscience, then, can only be reached through the reason. Enlighten, inform the reason, so that its erroneous beliefs and judgments may be replaced by correct ones, and you correct the action of conscience; it now responds to the new beliefs and judgments. It is as true to these as the needle to the pole, and varies as they are changed.

This view of conscience presents important practical results. It gives a clue to the best mode of moral teaching, and takes away all ground for uncharitableness on account of a difference of conduct. There may be as much of moral worth in the one case as the other; each acting fully up to his moral belief in what is right. The difference in such cases lies in the fact that the two parties have formed different judgments upon the morality and lawfulness of the same acts. Hence the appeal to reach the evil must be made to the reason; light must be poured into the mind, the error in moral judgments be pointed out, and the mind be made to comprehend them. Conscience may be appealed to, when men have opinions and judgment, and fail to live up to them. Here is room to rouse up conscience, by compelling the persons addressed to compare the conduct with their own law of right, and thus discover their failures in duty; then will the pangs of conscience rise up like bitter waters in the soul, the wrong doer become miserable, until he make his life conform to the law. In these cases, the duty to be performed is to bring men to reflection, and this can only be done by holding up before their minds the in-

consistency between their lives and their beliefs, between their daily acts and their standards of right. The sluggish soul may in this way be roused to a consciousness of its guilt, to a consciousness of the misery attendant on such guilt, so that it may cry out, What shall I do to be saved ?

CHAPTER V.

NATURE AND LIBERTY.

BEFORE proceeding with the question which the last chapter clearly propounds, let us for a moment consider the meaning of a few words, which are necessarily being repeatedly used. A clear understanding of these terms will contribute to a clear understanding of the views here set forth.

The first of these words is NATURE. For an explanation of this word a remark of Coleridge may be cited. It will be found in his *Aids to Reflection*. "I have attempted then," he says, "to fix the proper meaning of the words *nature* and *spirit*, the one being the antithesis of the other ; so that the most general and *negative* definition of nature is, whatever is not spirit ; and *vice versa*, of spirit, that which is not comprehended in nature, or, in the language of our elder divines, that which transcends nature. But nature is the term in which we comprehend all things that are representable in the forms of time and space, and subjected to the relations of cause and effect ; and the cause of whose existence, therefore, is to be sought for perpetually in something *antecedent*. The word itself expresses this in the strongest manner possible ; *nature*, that which *is about to be born*, that which is always *becoming*. It follows, therefore, that whatever originates its own acts, or in any sense contains in itself the cause of its own state, must be *spiritual*, and consequently *supernatural*."

From this it will be seen, that everything in which the law of cause and effect reigns, is included in nature. In *nature*, therefore, there can be no liberty, no free will, since nature is governed by the law of necessity. In *nature* every act has a necessary antecedent, from which it flows as the river from the fountain. Remove the cause, and the effect is prevented. Such is the law which governs matter and all its motions. All these motions are what they are, and cannot be otherwise, from the cause which precedes and necessitates the motion. Fire applied to the body necessarily produces the effect called burning, and from the nature of the case it must invariably produce, under similar circumstances, the same effect. Man has a body and spirit united in such a mode that matter can act upon or influence spirit, and spirit influence or act upon matter or the body. How this is we know not, can not explain; but we know that such is the fact. Now so far as matter acts upon spirit, it acts as matter, and is governed by the laws of matter. If a blow produces pain, or a sensation, it produces it necessarily as a cause, and the pain is a mere effect. So hunger and thirst are but conditions of matter affecting the mind, and they can only be removed by food, which is also matter, and which in all its assimilation still remains matter, governed by the law of matter, and hence beyond the domain of the spiritual.

In one sense *spirit* has a *nature*. It is possessed of something beyond its voluntary action. The existence of spirit is a *fact* over which the free will has no power. It is also possessed of certain powers, capacities, susceptibilities, independent of a free will. Such are the powers of thought, perception, reason, comparison, imagination, memory, etc. These powers are all called into exercise whenever the requisite condition exists, and the will has no direct power over them; whatever influence it exercises is indirect and remote. So man's moral capabilities exist as nature, subject to the law of cause and effect. It is of the nature of the mind to form moral judgments, to have its beliefs; it cannot avoid this. So, too,

the emotions of pain and pleasure arise necessarily when the proper state of mind exists, calculated to produce them. The will has no power over the rising up of this pain and pleasure ; it is the effect of a cause, and that cause is the comparison by the mind of its acts with its judgments, its beliefs. The will can avoid these comparisons and thus escape the pain by confining its attention to something else ; and this may be carried so far that, for a time, an individual may lose all moral consciousness. Thus there is a nature in spirit itself. It has also its laws of necessity as well as matter ; and in order to comprehend what is free in the spirit, it is also necessary to understand what is nature, what is subject to the law of cause and effect ; for where this law prevails there is no morality, there is no free will, there can be no upbraidings of conscience.

We are still conscious that there is something in us beyond *nature*, something *supernatural*, something *spiritual*, something which is governed, not by the law of *nature*, but by the law of the *spirit*. There is, according to St. Paul, "a mind according to the *flesh*, and a mind according to the *spirit* ; the carnal mind, the mind according to the flesh, is enmity against God ; for it is not subject to His law, neither indeed can be. To be carnally minded is death ; to be spiritually minded is life and peace." Here is a strong distinction drawn between what is called flesh, and what is called spirit ; one law governs the first, and a different law the second. The mind according to the flesh cannot be subjected to the law of God, and hence there can be no morality in it. Morality is found in the spirit, in the mind according to the spirit, and it is because man in this respect is subject to the law of the spirit, which is the law of God. If man has a free will and moral responsibility, it must be found in the spiritual in him, and depend upon the law of the spiritual. The mind according to the flesh, man has in common with the brutes ; but to this in him is super

added the mind according to the spirit, whereby man is distinguished from and elevated above the brute creation.

What is, then, the law of the spirit? We have only to recur to our own consciousness to ascertain. The mind according to the flesh, is acted upon; the mind according to the spirit, acts from within outward; it has in itself a source of action. The reason first forms the idea of a law by which the will ought to be governed in its volitions, and the will can obey or disobey it. For example, the reason forms the judgment, belief or law, that man must not steal. When the reason has so formed a law, we feel that it is obligatory on us to obey it; and yet we are conscious of our ability to violate law, and that if we do violate it, the act will be our own and not that of another. In this matter of obedience, or disobedience, there is no question about motives; no motives can justify disobedience; and what is of law is not of motive. Here is the law; there can be here no question of gain or loss; it is simply a question of obedience or disobedience. A child is required by his parent to do an act; what has he to do with motives? The moment the child begins to cast about for motives to obey or disobey, he is guilty of disobedience; since he, the child, undertakes to decide whether he will or will not obey. It is of the very nature of a law to preclude forever all question of motives; it requires obedience simply because it is law. Motives are influential within the mind according to the flesh, but can never come within the mind according to the spirit. Motives are the devil's reasons; law is God's reason for human action. Poor Eve found the fearful truth of all this. God had said that they should not eat of the tree in the midst of the garden, and Eve knew of this law. The devil found her straying from her protector, probably under the notion that she could take care of herself. The devil met her near this forbidden tree, and insinuatingly inquires: "Yea, hath God said, ye shall not eat of every tree in the garden?" The woman naively replies: "We may eat of all but the tree in the

centre of the garden ; of that we are forbidden to eat, lest we die." The devil, like all knaves, glibly rejoins : " No, ye shall not die. God knows if you do eat your eyes shall be opened, and ye shall be as gods, knowing good and evil." Poor woman ! she did not know what of terrible was concealed in this captivating knowledge of good and evil ! She learned it, however, when Cain murdered Abel. And so, when she saw that the tree was good for food, pleasant to the eyes, a tree to be desired, to make one wise, she took and ate, and gave to her husband, and he did eat. Now here motives carried it over God's law. God spoke by his law, commanded by his law ; but the devil had plenty of reasons all ready to show that there was no sense in this law, but rather the reverse. O ! no, it was fair to see, pleasant to taste, and would make one wise ; and so Eve, poor woman, was led by motives to condemnation, rather than by law to justification. And so the devil misleads, with his motives, many a human soul to its ruin.

Whenever an individual allows himself to be governed by motives, instead of being governed by law, he has become carnally minded, and is in bondage to sense and matter. Motives drag us down to earth and mortality ; law lifts us up into the spiritual and the eternal. Herein is that conflict of which St. Paul speaks, going on between the law in his members and the law of his mind. The end of morality is to lift the soul up out of this law of nature, this law of motives, into the law of the spirit, into the glorious liberty of the sons of God ; and their liberty is simply the liberty of acting according to the law formed by the reason, which with them is the law of God. Motives have to do with legislation, with law-making, and not with law-obeying. When the farmer is debating the question of sowing a field, he is engaged in an act of legislation ; let him decide to sow, and that decision becomes to him a law, by which his conduct is to be governed. There may be reasons for changing his law ; while it remains in force, there can be none for disobeying it. So, when the individual begins to

marshal his reasons and his motives for and against obedience to a divine law, he assumes to decide whether that law shall be law for him, or whether he shall set it aside and enact a new one for himself. It would seem, therefore, that the very nature of moral action precludes all question of motives ; it leaves simply the conception of a law, the feeling of obligation, and a will capable of obedience or disobedience. In these three facts is included the whole question, cleared of all mystery, since this is a simple statement of what our consciousness reveals to us all. The conflict going on in each mind is a conflict between the law of nature and the law of spirit. The law of nature tends to the enslavement of the spirit ; sense and matter, with their profit and loss, with their motives, with the counsels of prudence, are constantly drawing away the man from the influence of the law of his spirit, and gradually assimilating him to the brute ; and so far may this process of degradation be carried on, that the spirit becomes enslaved to sense and matter, and incapable of breaking the chains of its bondage without aid from without. Exercise strengthens the spirit as well as the other powers of the mind ; and hence it is important, in all cases, to act from law, and not from motives ; from a law out of and above ourselves, so that motives may never claim the right of questioning its propriety or obligation. In this mode of action we resist the law of nature, and gradually rise above it. We keep under our body, our appetites, and our passions ; we limit their indulgence by that moderation which the law prescribes. These natural laws, if not held in check by the law of the mind, tend to death. Intemperance, whether in eating or drinking, debauchery, vice in any form, when indulged in, produce diseases, and ultimately the destruction of the body, death. So, anger, hatred, envy, covetousness, etc., if indulged in, tend to prevent the development of the moral powers, and ultimately to the death of the soul. Since reason is its life, if reason be undeveloped, the soul is dead, is without spiritual life. It is, then, by acting in obedi-

ence to law, that the spiritual life in man is developed and strengthened, until all his appetites and passions are brought into subjection to the law of the mind, wherein is spiritual life.

The spirit lives by *faith*. These judgments, beliefs, laws, which the mind forms, are not obtained through perception or consciousness alone. The reason goes out of the mind for the truth of its judgments, and faith receives them as law whenever the reason has verified them. Hence it is by faith in these laws that the spiritual life is developed, and not otherwise. The reason takes up the truth into the mind itself, makes of it a law, and this law becomes the source of spiritual life to the individual. The mind rests upon its beliefs, acts upon its beliefs; and so acting, an influence originates within and works outward, until it subdues the whole man, and brings him in subjection to the law of his spirit, to the law of what is immortal and divine in man. Christ's teaching to the woman of Samaria is to the same effect. "The water that I shall give him shall be in him a well of water springing up into everlasting life." The word here translated "well," means a spring, or fountain, which gushes forth from the earth. The water here is the *truth*, which being taken into the mind, shall become productive, acting from within outwardly, and so controlling the whole life. "The words that I speak unto you," says he, again, "they are spirit, and they are life." These words again are to be received into good and honest minds, and they there become the source of life. It will thus be seen that all moral, all spiritual action, originates from within the mind, grows up within it, there gains its strength to control and subject the nature, in which the spirit is, as it were, imbedded, housed. It is the truth taken into the mind, the spirit, the soul, that shall make it free—free from the law of the body, or of nature—and reinstate it in that glorious liberty of the sons of the spirit, when reason and will shall act in harmony, and joy and peace shall be the fruits thereof.

These views show also the possibility, nay, the necessity, of a

new birth. That which is born of the flesh is flesh ; by generation we get our mind according to the flesh ; a mind dependent upon the life of the flesh, and therefore mortal. There is in all this no spiritual life, as it can only be developed by thought, while natural life is developed by sensation. How, then, shall this spiritual life be produced ? The second birth is a spiritual one. Truth taken up into the mind, admitted by reason, and adopted by faith, can alone produce thought in the spirit. This truth becomes a law in the mind, and immediately there starts up in the soul a new life, a life independent of the body, and therefore immortal. This thought, or truth, is received from another spirit, is not originated by the mind itself, and hence this new birth is produced by Him from whom cometh all truth ; the spirit is born of God.

We thus see what *nature* and *liberty* are—nature, subject to the law of cause and effect, of necessity ; liberty, arising in a spirit, endowed with reason to conceive, a faith to adopt, and a will to obey or disobey a law, while disobedience is followed with anguish, and obedience with peace of mind. We further see wherein liberty consists—in a will capable of obeying or disobeying the moral judgments, which are to it a law of duty. We see, too, that a free will, acting according to the true idea of liberty, will always conform its volitions to the admitted law of right, to the law of the spirit, and never be induced to follow the false logic of motives drawn from nature. With a will truly free, it is enough to know the law ; by law without motives, it will be controlled, and never by motives without law.

CHAPTER VI.

THE LAWS OF MORALITY—ON WHAT FOUNDED.

WE have already shown what subjective truth is ; but the question now arises, what is objective truth ? The judgments and beliefs which the mind forms are truth for it ; but are they truths in reality, in reference to the great fact, whatever that may be, in and upon which all objective truth rests ? Subjective truth is personal ; it is truth only for the mind that believes it. But what is that truth which is truth for all minds ? What those moral judgments, those laws which are such for all minds ? They must be in harmony with the consciousness of humanity, and be the very truth and the very laws according to which and for which the mind itself was created. There must be a perfect adaptation between the mind and these laws ; and the latter must be perfectly adapted to meet all the wants, and provide for a full development of the mind itself. The one must be the complement of the other.

We have already seen that there is a conflict in these moral judgments, beliefs and laws. Indeed, that the same mind has experienced such a change as to regard as wrong what once it regarded as right. The human mind, then, has no right to repose in its present judgments, since these may be tainted with error, with falsehood. It is not enough for him that he can say, " I live up to my moral convictions, and never experience the stings of a guilty conscience." This is much, very much indeed. But the individual

is responsible for the truth of these judgments ; and, if he remains in error for the want of proper investigation, he is responsible for that error, and will be self-condemned, when he learns how easily the truth could have been ascertained, if he had only put forth the powers with which he is endowed. Still there is a reluctance in man to come to the light, that his errors may be exposed. The condition of doubt is a painful one. We know not what truth is. We feel that we must know, and that we may be doing wrong and incurring guilt. Hence the mind clings fast to its old beliefs, and never gives them up without a struggle. When a man begins to see that an old supposed truth is in reality an error, the first impulse is to get angry, and persecute those who have thrown into his mind the light by which the error is discovered. Persecutors are generally men in this mental condition ; men who feel the past passing away from them, in spite of the labors of their intelligence and the exercise of their authority. Unable to convince the world of its mistake, and half suspecting the falsehood of their own positions, they in anger grasp power, and with it seek to crush out these new thoughts, which are overturning the old order of things, and even disturbing their own serenity of mind. For an earnest mind to doubt is to be miserable. Still it is a duty in the individual to test his moral judgments and beliefs, and ever to maintain a disposition favorable to the reception of new ideas, and the abandonment of those discovered not to be founded in truth. Bigots grasp their judgments and beliefs, once formed, as with the gripe of a vice, never admit a doubt of their soundness, and anathematize every one who questions their correctness. This is a wrong state of mind ; it should ever remain in a docile condition, eager to learn the new, if the true, and ready to abandon the old, if erroneous.

There are, however, two errors to be avoided ; the one a too ready adoption of new opinions ; the other a too tenacious adherence to old judgments which are clearly shown to be false.

The first defect is the basis of an unstable character ; the second degenerates into a dogged stubbornness, which will yield to no light however intense. We see characters of the first class all around us. They constitute the moral reformers who go forth to change the face of society. No new plausibility is thrown into the world of mind but they instantly seize hold of it, develop it into its ultimate results with the rapidity of light, discover its absurdity or falsehood, and then throw it aside, only to gather up some newer plausibility, which is to be lashed round the endless circle, and in its turn thrown aside as worthless. In this way some men take up and throw aside in turn all the plausibilities of the day. They live in a round of perpetual change, and yet never want faith in their beliefs. They believe on insufficient evidence, on an insufficient examination. They attain but to imperfect views of any subject ; they decide on imperfect, defective knowledge. It is not enough that an opinion is new, that it may be plausible. Before it can be received by an enlightened faith as truth, it must justify itself before a doubting reason ; it must there answer all that the sharpest scrutiny can object against it. When it has done all this, it may be recognized by reason and faith as knowledge, as truth, as law. On the other hand, the mind should not doggedly adhere to its old opinions, and, when it begins to suspect their soundness, refuse to listen to all reasons impugning them, turning thus away from the light to dwell in darkness. The doubter is met by such an one with an emphatic "I will not hear you. I know it is so, and it shall be so." And thereupon your councils of Trent and your popes decree that it is so, and that all minds shall admit it to be so. Poor mortals ! You might as well undertake to shut out the light of the on-coming day as to shut out the light of the on-coming truth. The one shall come up and flood the world with material light, revealing to the outward eye the myriad beauties of earth ; the other shall fill the soul with the light of truth, revealing to the inward eye the higher and more ravishing beauties of the

moral world within. The true state of the mind is that which reverences the old and suspects the new, but is yet eager to try every thing, abandoning an old belief only when its falsehood is known, and adopting a new one only when its truth is known. It is only in this spirit of a sound conservatism that the mind or society can progress with certainty and safety. Mental progress is a growth. The present comes forth from the past, and is indissolubly allied to it. To cut one's self off from his past is not progress. It is starting anew ; and as no such starting anew is possible for the mind or the State, all efforts for such an object must necessarily fail, and be followed by a reaction, by a going back to the abandoned past, with its errors and its truths. Even a spiritual Christianity, in being taken up into and passing through pagan minds, became encumbered with many pagan forms, notions and superstitions, and which the mind of this day is now shaking off ; so strong is the law which binds the present to the past. With such a spirit should we ever enter upon an inquiry into the truth of our judgments and beliefs.

What, then, is the basis of objective truth ? It must be some fact or facts, since these are the conditions of all science. We have already settled certain facts, the existence of the mind, an external world, and a moral capacity in the mind. And we have further found that all moral action depends upon formed judgments, beliefs, opinions ; and the question now recurs, upon what fact does the correctness of these judgments rest ?

There are but two facts which can serve as this foundation, or a starting point in morality. We must either assume man as the ultimate fact, and, in a study of his nature and life, ascertain the true laws by which he should be governed ; or we may go out of man to find some other fact, which shall be this ultimate fact, involving all of morality as a possibility contained in it. Of our own existence, and of our mental and moral powers, we are conscious ; we *know* these, if we know nothing else. They are

facts to us on which we can build, and from which we can reason with certainty in whatever direction a sound logic may lead us. But before these facts can be admitted as the true basis, they must explain all the facts declared in human consciousness; they must justify a theory which shall meet all our moral wants, not a part of them. If we cannot take man as a starting point, then we must go out of humanity and assume some other fact, some other being, whose nature and character shall explain man's nature and character, and in whose nature and character shall be found a test of the correctness of man's judgments, beliefs, opinions. It is submitted that one of these alternatives must be the truth, must be assumed to be the true primal fact on which morality must be built up. Does man explain himself? or is there some other being necessary to be assumed in order to explain man and his two-fold life of flesh and spirit? These are questions which lie directly in our way, and must find a solution, or morality rests upon a baseless foundation.

In prosecuting this inquiry, we shall first assume man as the ultimate fact, or the theory of man an explanation of himself, and shall endeavor to construct, upon this basis, such a system of morality as this fact involves. If this theory does not meet all the wants of humanity, all the demands of the question, we shall then proceed by assuming something out of and above humanity, as the only fact that can explain and justify morality; and in doing this, we shall present the question in a two-fold aspect, inquiring, in the first place, whether a fact which shall be the existence of power alone is capable of explaining and justifying morality; or whether this power must be possessed of intelligence and of a character, as the only fact which can render possible a morality involving obligation. These several questions will be taken up in the three following chapters, under the several headings of "THE NO GOD THEORY," "THE FALSE GOD THEORY," and "THE TRUE GOD THEORY;" of each in their order.

CHAPTER VII.

THE NO GOD THEORY.

IN this chapter we are to take man as the ultimate fact on which to construct a science of morality. In assuming man as the fact, we assume him as he is, so richly endowed with intellectual and moral powers and possibilities. It is this complex fact or being that we have to study, and from the study learn, if we can, what are the laws by which the will should be governed, the ground upon which these laws repose, and the binding force which they can on this assumption possess.

The reason, then, is in search of some fixed standard by which to test the correctness of its judgments and belief. It is now turned in upon itself, and only itself. Man, assumed as an ultimate fact, must also become a final fact. The inquiry must be, by what means can the maximum of happiness be secured to the individual with the minimum of misery? By what laws, beliefs and judgments should the will be governed to attain this so desirable end, the greatest happiness of the individual mind?

The first object would be to fix a body of laws which should look to the protection and development of the body. Now, nothing can be known of these laws save as they are exhibited in experience. What will benefit or improve the body, and develop its susceptibilities, we can only know by actual trial. In advance, then, no law could be deduced for the government of the body, for

the regulation of its appetites and its passions; hence, man, in this respect, would be compelled to start in life ignorant of the important laws by which his body should be regulated. He can learn this only from experience. He could not tell that fire would burn or water suffocate until he had made the experiment. But how many trials will satisfy the reason? Many acts are injurious, and yet the individual cannot discover the injurious consequences until it is too late. The gratification of the appetites and passions impart, at first, pleasing sensations. When will the mind be able to discover that in the end these sensations will lead to pain and misery?

Another difficulty will meet us when we examine our intellectual and moral powers. The cultivation of the intellect is painful at first; how, then, can the mind ever discover the after pleasures which are consequent upon painful labor? If the fact is to be learned alone by experience, the blessings of a cultivated mind can never be attained, because a painful experience will never be repeated. Indeed it is the cultivated mind alone which derives pleasure from literature and thought; and a cultivated mind is obtained through an outward influence acting upon the mind within. The mind must go out of itself to appreciate the pleasures of cultivation; it must learn it from the experience of others, not from its own. It would seem, therefore, that this study of self would never end in mental culture. But this is merely incidental to our main inquiry.

How will it be with morality? We find that if the will follows the laws and judgments of the mind, the conscience is at peace, and the glow of right doing pervades the soul. It is satisfied; and hence what matters it whether these beliefs and judgments are true or false? They are subjectively true, and that is the only truth to be learned from a study of the mind itself. How then could the mind make any progress, or ever come to correct a belief objectively false? How could the mind ever come to investigate

judgments which satisfied the wants of its moral nature? It would seem to be condemned to its present judgments and beliefs, whatever those might be. Moral progress would be impossible, since man's moral life would be satisfied, whatever might be their character.

But passing over these difficulties, and admitting that the mind can go on of itself, what can its morality be but a scheme of expediency? Self is made an end; to avoid pain and secure pleasure is the object of this morality. It begins and ends in self, and hence is a system of mere expediency, of mere prudence. What is to be gained; what is to be lost by this course or that? There is here no question of law, but of law-making; and hence, on this theory, the mind is its own law, legislates for itself, and that legislation is according to its own personal views, and to meet its own personal wants. On this theory there can be no responsibility but to self; and hence if errors are committed it may be a calamity, it can never be a wrong.

The self-development theory of humanity is also equally impossible. If the mind spontaneously works out its own development, then it is the working of a natural law, and whatever that development may be, there can be no moral wrong attached to it, since it is but the mind, in accordance with its own laws, working out its own perfection. There is here nothing even of free will, and of course where there is no free will there can be no morality.

But there are other objections to this theory, equally unanswerable. On this supposition each mind is a unit, independent of and isolated from every other mind. We have seen that morally each mind must act upon its own convictions of right; upon laws and beliefs which its own reason has verified as true. What is true for one mind cannot be true for another mind until the latter has taken it up and made it its own by its having been approved by the reason and adopted by faith. It then becomes its own law, and not that of another. It will thus be seen that under such a

system there can be no science of morals, no morality endowed with universality, no objective morality. There can be no universal laws for humanity, but only special laws for each individual mind ; and if all minds were to indulge the same views to such an extent as to adopt the same judgments and beliefs, still there could be no universal law, since it would be law to the mind only because adopted by it. Hence, upon this theory, no science of duty can be constructed having obligation over all minds ; since each mind being independent of every other mind, no one mind, not a majority of minds, has a right to impose its convictions upon other minds. Such an imposition of a law from without would violate man's moral nature ; might compel him to act in direct opposition to his own moral judgments and beliefs, and thus work out his own misery. No system leading to such a result can be based on the true fact, which lies at the foundation of moral action. The true system cannot lead to a violation of human consciousness, nor necessitate the possibility of an injury to the soul itself. Nor could society be constructed on such a theory. There could be no universal laws to which all minds must yield, and by the power and influence of which society could be organized and bound together ; for on this assumption there can be no such universal laws, since each mind legislates for itself, and can legislate for no other. To render society possible, there must be laws common to and obligatory over all minds ; and in these laws, binding on all minds, a lien among many minds exists, out of which a union may arise ; but disintegration, isolation, is the inevitable result of a system which renders impossible the universality of law, limiting its application to the individual, and binding on him only because he has adopted it as his own standard or measure of right. Man is a social being, cannot live isolated, must live in society, must organize the state ; hence a system which not only does not provide for this, but renders it impossible, must be untrue, must be founded upon a wrong assumption ; it does not

meet all the wants of humanity ; it does not explain all the facts of consciousness.

This assumption also excludes the idea of a God. Man being the ultimate fact, and the final end of the system, the code of morality must be deduced from this single fact, and can include nothing but what is implied in this fact. Laws are to be founded simply on a study of man, and of man alone, and are to be such as this study shows are adapted to his nature and its development. Law, on this theory, will be a transcript of the human mind, and of no other ; will be only the expression of what the mind shall discover from a study of itself ; hence it must originate and end in the mind itself. In all this theory there is no God. His existence is ignored, is excluded altogether. If He exist, then moral law must be founded on that fact, since his creation can be but a development of Himself ; and the law by which He creates must be the law by which His creation is to be governed. But on this assumption, the law deduced from a study of humanity must be the same, whether there is a Creator or not ; the fact of a God becomes an immaterial factor or element in such a calculation. If God and man both are facts—God the creator and man the creature—which must be taken as the ultimate fact in any system of the world, in any system of man and of morality ? Does not the creature depend upon the Creator, and his nature upon that of his Creator ? To which fact shall we look for an explanation of the universe and man ? On this system we leave out the fact of a God, the Creator ; and form a system solely on the fact of a humanity, and on nothing else. God, therefore, is not an element in the system ; the fact of His existence has no influence on its construction.

All systems which have had their stand-point in man, are atheistic—are no-God theories. Such is the selfish system so called. It originates and ends in man, goes not beyond his wants and interests, and is limited to them. If a theory, assuming man and

God as facts, yet provides only how man shall advance his own well being by avoiding misery and securing happiness, whether in time or eternity, it is still atheistic, selfish, since the human mind assumes to decide on what will or will not advance its own well being ; it sets up human reason as the standard of right, instead of the law of God, and man's happiness as the sole object of it, instead of God's glory. In this theory, God is presented only as an infinite power, whose favor it will be well to secure, as one would secure the favor of an influential person to advance him in worldly prosperity. This is the system of *utility*, a utility looking to man alone, and to nothing beyond. In it God is stripped of his character of governor, and sunk to the level of any other object of utility which it is desirable for man to secure. Man here is made the final end, and all else is regarded but as means conducting to that end. God is here utilized, made a useful auxiliary in a scheme having for its end human happiness. Is that the true theory of the universe with a God ? It is the true theory of a universe without a God.

Adams Smith's theory of morality, founded upon human sympathy, is liable to the same objection ; it originates in man, and not out of him, and therefore precludes the idea of a God. The code of morality founded on such a basis, must be a meager one, since it must grow out of its stand-point. It takes a part of man for its ultimate fact, and must, therefore, be but the fragment of a fragment. Smith's object seems to have been to bridge over the gulf which prior systems, starting in man, had left between individuals. In the sympathy which all feel for others when suffering, he thought he had found a bond of union between man and man ; but it was a failure, as all such efforts must be, which seek to construct a scheme of morality without a God.

Nor can there be any stability in such a system. Humanity is ever in a state of transition - passing from the is to the to be. The horizon of man's observation is ever enlarging, science is slowly

creeping on from point to point, knowledge is ever being extended with the process of the sun, and human opinions are ever undergoing a change. The moral judgments of the past are not those of the present, and those of to-day will not be those of to-morrow. Where, in all this instability, is there a fixed footing on which can rest an unchangeable morality? Can stability rest upon or grow out of instability? A morality, therefore, founded upon humanity, must be an ever changing morality, in order to adapt itself to the ever increasing scope of human knowledge, on which rests, and must rest, man's moral judgments and beliefs. Progress is the law of humanity; it must be ever tending from the imperfect toward the perfect, from the false toward the true, and from the changeable toward the unchangeable. This progress is alone possible on the assumption of the true, perfect and unchangeable God; between man and God, between the finite and the infinite there is a space which can never be passed over, scope enough for a never-ending progress, for a ceaseless advance towards the unattainable.

There can be no morality here. It is the scheme of the sceptic and the atheist, with whom the universe is composed of two factors—man and matter; and each is the measure and explanation of itself. In such a world a science of matter and of mind is possible; but never a science of duty. Responsibility and obligation are equally impossible, since there is no superior to man, to whom he can be accountable, and no law out of and above him by which he can be bound. Such a theory, then, must be false; cannot be the true one.

We must then go out of ourselves in order to construct a science of morality; we must abandon the *me* for the *not me*. What fact, then, which is the *not me*, is capable of sustaining a system or science of duty, of morality? There are various external facts. There is first the world of matter, revealed to us in perception; but in matter there is neither thought or life, or free will; nor is

there here any fact which can rise above man. The science of matter is a dead science, a mere enunciation of the unchangeable laws which govern the material universe. Here reigns the law of necessity, which excludes the possibility of a moral law, a law for the government of free and intelligent beings.

Here, too, is man, who is the *not me*. Can one man be made the measure and explanation of another man? It has already been shown that this cannot be done, since no one man can claim the right of being the measure of every other man, and of imposing upon others his own judgments and beliefs. Nor will it aid us if we assume some abstraction of humanity as the ultimate fact. There is no such abstraction as a fact; there are real men and women, but no real humanity; this abstraction is a creation of the mind itself; it is a thought, not a fact. If one human mind cannot be made the measure and standard for others, no more can they be found in many minds. You find no more in a multitude of minds than in a single one; all of humanity is in a single mind, and no more can be found in a multitude of minds. If one mind is liable to error, so are all minds. Hence a single mind may be right and all others wrong. Gallileo asserted his theory of the heavenly bodies unsupported at first, and against the decrees of councils and the bulls of popes. Indeed all discoverers and reformers necessarily occupy this relation to other minds; they at first always have the multitude against them. If ballot box, and votes, and majorities, are to settle the question, progress would be impossible; every new discovery, every new thought and idea, would have the vote declared against them. New ideas must always run afoul of an existing order of things; must have this order of things against them, and work their silent way in spite of it. Beside, what right or power has a majority of men to enact moral laws—laws to control the conscience of a free agent? Is morality a matter of compact? Can one or many enact a code of morality? If so, they can repeal and change it at pleasure. Nor

would any morality exist until established by vote by ballot. But morality does exist without legislation ; nay, there is a morality above legislation, higher than civil legislation. We are all conscious of this ; and we know, too, that when civil legislation runs counter to the legislation of reason, civil legislation must yield ; the inferior must give way to the superior, in the sanctuary of human consciousness.

We have now exhausted the domain of matter and of mind, and in neither can we find any fact which will measure humanity and explain the facts of consciousness. We find nothing here on which to construct a science of morality, in which is involved the idea of duty. Consciousness declares unmistakably that *duty* is more and higher than knowledge ; is more than a mean to an end ; infinitely above all speculations and systems of utility, or policy, or expediency, or prudence. Yet all these systems, so founded, go not beyond the bounds of prudence, working ever a mean to an end ; ever working to avoid the pain and secure the pleasure ; while we feel in our inmost soul that no such beaver morality as this will ever meet the wants of humanity, will ever satisfy the yearnings of our moral nature, which bows in deepest humility and reverence before the sacredness of duty, as something higher, more comprehensive, holier than any such miserable and dwarfish system, compounded by the sagest prudence and the most enlightened utility, can be. Is it possible that the pangs of conscience, so often experienced, arise in view of a mere mistake in selecting the best means to a particular end ? Is there nothing else heard in the fearful tones of its voice but a miserable cry about profit and loss ? Are its judgments capable of being embodied and stated in day-book and ledger, by single entry or by double entry, and added up as a merchant's accounts ? The human soul never has been, never will be, satisfied with any such mercantile morality. We feel it is false ; we know that it is so, and cannot be otherwise.

CHAPTER VIII.

THE FALSE GOD THEORY.

HAVING failed in finding, in our first theory, any footing for a science of duty, we must now direct our attention without humanity and nature. The only fact we know adequate to explain the universe, and justify a science of morality, is the existence of a God, the author and creator of all, not himself; the material world and the world of mind are alike the product by this supposition of this Great Being, this great First Cause of all created things.

We have already shown that the existence of a God is not susceptible of demonstration, and hardly discoverable from the light of nature alone. Still the idea of such an existence is prevalent in the world, and has been from the earliest historical ages. If we receive the testimony of divine revelation as true, we know that this knowledge came from the Great Creator himself to man, his creature, and has since been passed from generation to generation down to those far distant ages where the idea, more or less buried up under the rubbish of human errors and misconceptions, still lives. The idea of God, as the Creator, is found among all peoples; none have been found destitute of it, however degraded in the scale of humanity they might be. This fact alone is a pregnant one. If it is not true, how came this idea so wide spread? How came it ever to be believed in unless it is the true idea of the

universe, the true explanation of it? If matter and man are eternal, without beginning or ending, how happened it that into such a world this divine idea has penetrated? From whence could it come, if it is not true? What sufficient reason can be found to account for the universal prevalence of this idea? Is the human mind so prone to err and to misrepresent its own being and the universe around it as to invent such a falsehood? To invent such an idea, there certainly must be in man a peculiar adaptation for the divine; but unless this idea was the true one, there is no reason upon which its presence can be accounted for; the fact of its existence in the world is more difficult of explanation than is the existence of God himself.

But the mind is not left alone to repose on this fact. The universe every where shows His handy work, and the firmament speaks His praises. If the material world cannot *prove* the existence of its Maker, yet is it every where full of the evidence of a divine intelligence and wisdom. What a wonderful adaptation in nature for the support of life! How multiform her movements, and yet what perfect order! How many elements destructive of life, and yet all so modified and compounded as not only to be harmless, but positively a support to life! How slight a change in the composition of the atmosphere would render it a deadly poison, fatal to all life! And yet by how many compensatory influences and actions the poisons are extracted, taken up, absorbed, and the air kept pure and made to support life, notwithstanding deleterious gases are constantly being mingled with it! So, too, we have the human body, with its marvelous complications and wonderful adaptations; a harp with its thousand strings; a mechanism so fearfully and wonderfully made that the human reason is ever struck with amazement and awe in contemplating it, so much is the conception of it above the power of the human intellect. Life, too, is an unexplainable mystery except upon the theory of the existence of a God and an immortality. What! is matter eternal, and

life as transient as a passing cloud, as unsubstantial as the morning mist? Life is more valuable than matter, and yet less permanent! This is a strange solution of the problem of the universe! And what is stranger yet, men are found who claim to believe in this strange solution! Did one not meet with such incidents, it would hardly be believed, so contrary is it to all our historical reading, to the universe of contrivance and adaptation around us, and the aspirations of our own moral nature itself.

Natural theology here has a meaning. Starting with the existence of a God, it searches through His creation, pointing out the myriad indications of His infinite intelligence, His perfect wisdom, and His wonderful plans of adaptation; no where in His universe has the human mind discovered a mistake in His arrangements so that it should not work out the clearly seen ends of the Divine Maker. Man finds the material world just suited to his necessities and physical wants, and a knowledge of Him just meeting the wants of his moral nature. Man here finds the source of universal law, and a being to whom he is responsible, and by whose commands he is bound up in the iron chains of duty. Here, too, is a bond to hold men together, a ground whereon society can repose and its existence be justified. In God is found the grounds which justify a law binding on all minds, a standard of perfection towards which the human mind may continually progress without ever attaining; a principle of stability for law which precludes all change. In God is embodied the principle of unity in diversity, of stability in change.

Here, then, is this great fact palpably propounded by the Creator himself. Every mind must answer this question under the most fearful responsibilities. There is no avoiding this; we are here, life is our portion, and we cannot escape from it. What shall this life be? We cannot avoid, also, answering this question. As our theory of life is, so must our life itself be. Man, in life, develops the ideas and thoughts within him; his spiritual

life has been shown to be possible upon no other condition. Shall we adopt the no God theory, live on a level with the beaver, and die like the brute? Or shall we adopt the theory of a God, and in our life develop our immortal spirits through His truth, and grow day by day more in His image, until we are prepared for the communion of spirits in a world unaffected by sorrow or change? Which of these theories, reader, will you adopt? There is here no middle course; to refuse to admit a God is to deny His existence and His government. If you do not recognize a God, you must form your code of duty irrespective of Him, and live without Him. Your morality must be a morality without a God, and your life a life without God. And how dark were this life without the light of His truth; how degraded humanity, were it not for the teachings of His spirit! Reader, here is the most important question that will in this life demand a solution from you, and you must answer it. On the answer you shall give depends the character, the destiny of your life. The idea of a God pervading all your soul, guiding all your thoughts, and shaping all your actions, cannot but enlighten, ennoble and purify all your being. Young man, here is the turning point of your life; on the decision depends all your moral culture; whether you shall go on degenerating until you become a mate for the brute, or whether you shall rise in moral beauty, until you become the fit companion of purified spirits and angelic natures. Can you be satisfied with the dark creed of a world without a God? Rather take into thy inmost spirit this great truth of a creating God. Lift thy eye heavenward, and with a truthful and earnest heart, exclaim, "*Our Father who art in Heaven, hallowed be thy name,*" and thou shalt have within thy soul the root of a spiritual life, which, with proper culture, shall grow in the beautiful proportions of the tree of life, fit to be transplanted into the paradise of God. This single idea includes the infinite, and will be productive if thou study it, and reason from it, and apply and keep it present in thy thoughts in all that thou

findest for thy hand to do. With the idea of a God, maker of heaven and earth and all that in them is, ever present to thy thought, thou shalt find in it a mighty power to aid thee in resisting the temptation of low-born desires and debasing thoughts, and to lift thee up into the light of all truth, and impart to thee a purity of life, before which the sun itself shall pale. Reader, thou canst not go onward, thou must stop here, in the darkness of atheism, or in the twilight of doubt, until thou canst trustingly, and from the heart, utter, "My Father and my God;" for His existence is an assumed fact in all that follows. Our theory of life, our scheme of morality, has God for its stand-point, for its ultimate fact.

Having then admitted the existence of God, there now arises another question equally important—what is the *character* of this Great Being? His creation, and the laws which he imposes upon it, must be dependent upon this character. If he creates, his creation must be the expression of his own character, and cannot be aught else; the character of the work must depend upon the character of the workman. Man, in his work, develops his own thought—will develop himself. If the worker is dishonest, his work will give indications of it; the character will shine out through the work. The man will be known by the work he does. So God must have his ideas and plans in his own divine mind, and these ideas and plans must be realized in his work, in his creation. If it were not so, God would not be a God of truth; his creation, which is his utterance, would tell a lie of Himself, not being the true exponent of Himself.

There have been prevalent in history two ways of stating this question: the idea of God formed by pagan philosophy and modern scepticism, and the Christian idea of him.

We have to do but with the first now. God, by educated pagans, was regarded simply as a creating power, once put forth, and forever after settling back into a state of inactivity and indif-

ference to the fate of His own creation, leaving it to the effect of the laws impressed upon it, and never after takes any interest in or notice of His work. The work itself was left to run its endless rounds according to some unknown law. With the ancients, this theory was adopted to get rid of the eternity of matter. In modern times this idea has assumed various forms. Sometimes God is the life of every thing, found alike in the wild weed that simply grows, and in the soul of man. He is, according to this theory, the life of the universe, of the tree as well as of humanity, and He cannot exist separate from it as a personality. This is the pantheistic theory of the universe and life. In all these views God is deprived of the character of a Ruler, of a Governor of His universe. In the one case He is indifferent to its fate, in the other all is God, and hence all is right.

Upon neither of these views can we construct a system of morality which shall include the idea of obligation and duty. In the one case, God is wholly indifferent to the acts of His creatures. He has left them to their own guidance, and hence He will not call them to an account. He has divested Himself of all right to call man to an account for his acts, since He has bid him do what seems proper and fitting in his own sight. If He has impressed laws upon His creation, man is left to obey or disobey them as he pleases. Such laws have only the force of advice, never the authority of commands. Man, under such a system, is to be governed by prudential motives, looking solely to his own well being. His Creator having abandoned him, he is left to do the best he can for himself; avoid all the pain and secure all the pleasure possible. A future life could hardly be consistent with such a theory of the divine government; nor could any other than a selfish system of morality be constructed on such a view of the Deity. Man is a foundling, abandoned by his Maker, and left to do the very best he can for himself under the circumstances. Instead of studying himself to discover rules of right living, he would now

search for the laws of this unknown God, in order, however, only to so shape his life and actions as to secure his own well being. Each mind would make this study for itself, and hence there would arise the same conflict of moral beliefs as under the former theory. They would have to do with a God, who had left Himself without a witness in His universe. Is it possible that a God who could create such a world of mind and matter as this is, would thus recklessly abandon it to chance and its own unenlightened guidance? Could such a God be possessed of intelligence and benevolence?

Morality is just as impossible on the pantheistic theory. On this theory all is God, and whatever is, is therefore right. It is not man that acts, it is God within him. Hence there can be no morality; man does simply what God, acting in him, compells him to do. On this theory all is God; the wild flower that simply blows, as well as the mightiest intellects that have guided Senates and taught the world, are equally God under different manifestations. Man and the tree alike become a part of the divine life and of the divine mind. If man is a portion of the divine mind, he cannot be the subject of morality any more than the divine mind itself. There is here no free will, no exercise of reason, no choice between right and wrong. Indeed wrong cannot exist without imputing it directly to divine agency, since all is God, acting alike in matter and in humanity. But, without pressing these views farther, it is enough to say that this view of the divine existence renders the idea of duty impossible, and is in open antagonism to all the teachings of human consciousness. Man is conscious of his own personality, of his own free action, and feels himself responsible for his actions, is incapable of throwing that responsibility over upon another, much less upon the Divine Being Himself. And yet, if God is in all, and acting wherever action is found, whether in the movements of matter or mind, man cannot be free, cannot be responsible, and hence the teachings of con-

sciousness must be deceptive, must be false. To admit these to be false, is to involve humanity in inextricable doubt, in universal scepticism ; for if man cannot believe in the truthfulness of his consciousness, he can believe in nothing. Indeed he is divested of all ability to escape from a scepticism as universal and as deep as the darkness which enveloped the earth ere the sunshine and the moonlight had birth.

A system, then, which degrades the Supreme Being into a mere cause, be it the first cause of all things, and contradicts all the teachings of human consciousness, cannot be the true system of morality, founded on a true explanation of the universe. God is something more than a CAUSE, than a first CAUSE, in an infinite series of *causes*, out of which man and the material world were produced, and in which they are still going on, and must go on in an endless succession of causes and effects ; for matter under this theory, once brought into existence, is eternal in the line of the future. Within the domain of nature, wherever the law of cause and effects prevails, a free will, a responsible personality, and a morality, involving the idea of duty and obligation, are all alike an impossibility. There is no stand-point, no foundation for them in a universe constructed upon such a theory. God, on this assumption, is simply a *power*, a cause, greater, indeed, than any other, but still, simply a power, like the wind or the storm, which drives the vessel, or the water that moves machinery, or the powder which upheaves the solid rocks, or the lightning which shatters the century oak. God, the real maker of heaven, and earth, and man, must be more than all this, great as all this may be. Indeed this mere power must be the least of all His matchless perfections which shine out every where through this universe of matter and of mind ; in the tall mountains, and humble valleys ; in the vast ocean, the mighty rivers and the babbling brooks ; in the whirlwinds that shake the mighty deep, and the gentle breezes ; in the early and later rains, and the rising mists ; in the rich verdure and beau-

teous flowers of spring, the yellow harvests of summer, and the rich fruits of autumn ; in the erect form and flashing eye, and speaking face, and teeming thoughts of man ; in the state, with its mighty monarchies, its vast republics, its federations and its powers, growing on from more to more, with its populous cities, its world-encompassing commerce, its tall ships that walk old ocean like a thing of life, with its steam ships, and its railways, and the thoughts that shake mankind ; and above all, in the humble soul that kneels in prayer, yearning for purer thoughts and a higher life than this soiled, and dim, and pent up spot, which men call earth, can give. All this is a mystery, obscure, and dark, and deep, and unexplainable, unless God, the Maker, is more than a mere power, a first cause, even if this power is endowed with the highest intelligence. Power and intelligence might create a world of matter and intelligence, but never a human soul, with its emotions, its love of the true, the beautiful, and the good, with its capacities for morality and religion, groaning to be disencumbered of this death-stricken body, and to be clothed upon by an immortality which shall know no taint or stain of earth, no harrowing thoughts and sleepless nights, no sobs and tears, but full of deep peace, glowing with boundless love, and gushing forth in sounding praises. This is to suppose the Creator to go out of and beyond Himself in endowing his intelligent creatures with capacities and powers not possessed by Himself, capacities and powers which lift the creature in the scale of existence above the Creator, and constitutes man the higher and nobler being. Such a God is no explanation of humanity, affords no stand-point for a science of morality with its binding obligations answering to the consciousness of duty in man. Such a God must be a false God, and cannot be the only true God, maker of heaven and earth, and all that in them is.

CHAPTER IX.

THE TRUE GOD THEORY.

THE present inquiry presents the question—what is the true *character* of the Supreme Being? We can make no progress in constructing a theory of morality until we have formed a clear idea of His character, since His creation and His relations to it must be fixed by His character. What, then, is the true character of the Great Fact; the fact of all facts, the author of all existences but His own, of the only true God?

All will admit His omnipotence, His power to create, and His power to uncreate. Nothing less than unlimited power, unlimited in intensity and in space, will or can account for this universe. While our ability is finite, or has its limits, His must be infinite, or without limitation. The things that are, proclaim His eternal power and Godhead. But this alone will not explain the entire creation, indeed not any part of it. It settles nothing as to the character of the creation, or as to its government. Mere power can move in any direction, develop itself in any form, work in any manner, and upon any plan, or upon no plan. It can create discord or harmony, conflict or peace, happiness or misery, adaptation or a want of it, life or death. In all this, there is an exhibition of force, of necessity, but of nothing beyond. The world is a manifestation of infinite power, but that is not all.

The creation is full of adaptation, of means to ends, of plans

conceived, and of plans accomplished. There is an exhibition of contrivance in this creation. God, then, must be possessed of intelligence. He must be a being capable of forming, in His own infinite mind, an *idea*, the idea of His creation that is to be, of the plan in its entirety and in its minutest details, and of the laws by which His work is to be carried out and afterwards governed. To do all this requires intelligence, and the material world is everywhere full of the evidence of this intelligence; while man, the creature, is intelligence itself, mysteriously united to matter. Few, who admit the existence of a God, will deny to Him the possession of this attribute of intelligence; hence it is not necessary to dwell upon its proofs. But this is not all. Power, guided by intelligence, may work for bad ends, for disorder as well as for order, for misery as well as for happiness.

The universe declares that it was made not for the purposes of disorder or misery. There is in it too much of harmony and happiness for the workings of a malevolent being in its creation. God, then, must be a God of infinite goodness. In this term is included His truth, His holiness, all that which leads Him to be faithful to His own character, and in all the outworkings of His power to develop Himself, to manifest truly Himself, so far as He can be manifested through His creation. Hence His material creation would contain evidences of order and harmony, of grandeur and beauty; and His intelligent and moral creation, an intelligence to look into and study all this order and harmony, and susceptibilities to be excited in view of this grandeur and beauty, and a capacity for knowing God, and his creation, and deriving happiness from the exercise of these powers, and from this knowledge. His goodness would compel Him to create intelligences capable of enjoyment and happiness, and of finding, in a study of the material world and of Himself, infinite sources of happiness never to be exhausted.

He is a being, also, of infinite wisdom. He has not only intel-

ligence to plan and goodness to point out the end, but He has wisdom, infinite wisdom, by which He can select the best means to accomplish the highest of ends. In all His works there can be no mistakes or oversights, no selection of inferior means to accomplish inferior ends. The end is the highest, the manifestation of Himself to intelligent creatures, a union of His own glory and their happiness ; the means are the best, being devised by a wisdom that comprehends every thing, without the possibility of error or mistake. His creation, therefore, must embody an exhibition of the best means applied to the highest of purposes ; and such it is.

God is finally a God of justice. In the creation of the universe, He must have imposed upon it laws adapted to His own character and that of His work, laws calculated to subserve the ends of that creation. This attribute implies a government, and a system of laws to which the creation is subject, and a will to enforce these laws, to secure for them universal obedience on the part of His creatures. That government is just which impartially and strictly enforces all its laws, and holds in restraint all those who violate them. So God cannot abandon his creation ; He must look to its welfare, protect its great interests, and hold in check all beings or powers which may seek to break up its harmony, or destroy its happiness by a violation of His and its laws. He must govern as well as create ; otherwise discord and misery might spring up in a world designed for the dwelling place of order and happiness. He must be present in all His works, and all His works must be ever present to His own capacious mind ; He must know all that is going on of thought and action, and be ready to enforce His laws at the first symptom of lawlessness. Those who obey must be protected from those who disobey, and from the consequences of that disobedience. His universe must be governed, the laws of that government be enforced, if order is to be preserved and happiness perpetuated within it. His justice binds Him to this, and He cannot divest Himself of this duty, if we may so call it, without hav-

ing first changed His own character, and disregarded the laws of His own existence. His intelligent creatures could not rest in peace so long as they suspected the instability of God's law, and the perpetuity and ever present activity of His government. They are entitled to His protection against lawlessness in any part of His creation, to the free exercise of their intellectual and moral powers, to their free and full development, unimpeded and unobstructed by any other being or influence. Unless this is so, then God has so placed man that he may not be able to act freely in accordance with the divine law, the law of his own being, obedience to which is the sole condition of his happiness. God, therefore, cannot be just unless He watches over and governs His creation, and protects all His creatures in their right to perfect themselves and obtain happiness according to the laws of the Creator, which are also the laws of the creation.

In justice there is also implied punishment. Punishment is some restraint, or inconvenience, or pain, inflicted upon an intelligent being for having violated law. Should it so happen that there should occur in God's dominion rebellion against His government, and a violation of His laws, He must, if He is just, protect the obedient from the consequences of such a contingency, and so restrain the action of the rebellious that they cannot disturb the peace and happiness of those who continue in willing obedience. Otherwise the peace and happiness of the whole universe would be put in jeopardy, and the ends of the creation be defeated. God, then, must restrain and punish the rebel against his government and the breaker of His law. He must create the world and organize its government upon that plan, or He cannot be just towards His rational creatures, nor could they feel secure in the possession of their well being and their happiness.

God must not only be just, he must also be omniscient. His knowledge must extend to every possible event that can occur within the domain of His infinity in space, must extend as well to

the minutest incidents as to the greatest, to the fall of a sparrow as well as to the overthrow of a nation, or the revolution of a planet. Unless His knowledge should be thus minute and comprehensive, the possibility would exist that a wrong might be somewhere committed within infinite space, of which he should be ignorant ; whereby crime and sin would, under a divine government, go unpunished, and anarchy be introduced into His dominions. The earth does not alone form his empire, nor can it limit the scope and extent of His supervision, He must comprehend not only what transpires on this dim spot which men call earth, but all which takes place on that star that lies hid in infinite space beyond the glance of the mightiest telescopic glass. His knowledge must be infinite. This attribute may not be necessary as a ground of morality, but is essential to His character as the moral governor of His universe.

In this divine personality, the Maker, the Creator of all things, endowed with omnipotence, infinite intelligence, goodness, wisdom and justice, we find a stand-point for a science of morality involving the idea of obligation. He has made this creation ; we are the workmanship of His hands, over it and us He has thrown His laws, obedience to which in the material world is the source of all its wonderful order and harmony, and obedience to which, in His intellectual and moral world, would secure happiness to all His rational creatures. These laws constitute the very laws of our own moral and intellectual being, and a violation of them by us must introduce moral discord and woe throughout our souls.

These laws are above us and all humanity ; they are obligatory on all, without a single exception ; we are all bound to act in conformity to their requirements. Here is a bond of union for humanity. Man is no longer isolated, independent ; all men are under the same laws, bound to obedience to the same authority ; hence all men must have the same laws ; each must obey the same, and all must act in unison and harmony so long as they do not

violate this law common to and over all. They have rights and duties toward each other as subjects of a common government; duties which all are bound to perform; rights which all are bound to respect. By this law we are bound together into families, societies, communities, and nations—bound together for our mutual protection and for our mutual improvement.

Here, too, we find a stand-point for obligation. We owe a common allegiance to the divine law, to the divine governor. He requires obedience from us, and we feel that we ought to yield it, even while refusing to do so. God holds us responsible for our conduct, and commands us to answer to Him for every thought and word and act of our lives. He has made our moral nature to meet the demands of His government. He has made us so that we feel the force of the obligation, the constraining influence toward good in our consciousness of duty.

Here, too, is stability. The laws we obey are founded in the very character of the Creator. The universe and its laws are but a transcript of Himself. So long, therefore, as God does not change, His laws must remain unchanged, and our true standard of right and wrong, objectively considered, is a single standard for all men and for all time, without a shadow of variation or change. All differences in our moral judgments must arise from a misconception and misunderstanding of God's legislation, whence is seen the origin of all those disputes, and conflicts, and debates about moral judgments, which have marked the history and development of humanity.

Here, too, we find an objective morality, as we had before found subjective morals. The law, the standard, is without and above us, rooted and founded in the divine immutability, while reason forms an idea of it, and the faith adopts it, so that God's law becomes man's law, and to perfect himself in God's image, man has only to obey this law, and thus develop his moral nature in accordance with the law of its own being. Moral cul-

ture consists in taking up this law into the reason, and working it out through the life, so that man's life shall reflect the divine life, begun in his heart by the implantation of the divine law. We see here the wonderful adaptation of man's subjective moral nature to God's objective law. My words, says Christ, are life, and the truth of God, our Creator, taken up into the soul, is the life of the soul, by which it shall be perfected in every good work and duty. The laws of God are the truths of God.

While the laws of God are fixed and stable, and ever obligatory, what a wonderful adaptation is found in man's moral constitution to meet the errors and mistakes of man's moral judgments! If absolute truth was essential to meet the wants of man's moral consciousness, how miserable must he not be while his mind is filled with multiplied errors. God has made sincerity stand as a test of present obedience, while the truth alone is calculated fully to enlighten the mind, and harmoniously to develop the human soul. Comparative peace may be found in a sincere obedience to present beliefs, while perfect happiness can alone be attained by a full knowledge of God's laws, and a full and hearty obedience rendered to them. Human progress, whether in the individual or in society, is carried on by eradicating from the mind all erroneous beliefs, and substituting therefor the true laws of the divine government, so that man and society may be constantly approaching nearer and nearer to the divine prototype, without ever being able to attain it, since the finite can never pass into the infinite. There is then a progress, a development natural to the human soul; it is to be made by forgetting the things that are behind, the errors by which we have lived, and pressing forward to the things that are before, the new truths of God ever being unfolded to the eye of human reason, and making them the law of our life; and so long as there are old errors to be eradicated, and new truths to be revealed to the reason, so long will the human mind continue its progress and development; and as God's knowledge is infinite, there

must ever be new truths for the finite mind to learn, so the progress of the human soul must be ever onward, yet endless.

All current opinions ever have an element of truth in them, otherwise no human mind could receive them. A naked falsehood cannot live in this world. To obtain acceptance, it must be sugared over with a coating of truth. Such is the modern theory of development; true in itself, it is yet converted to purposes of error, and made the vehicle of an atheism, wholly inconsistent with a correct appreciation of it.

There is another remark, which may not be out of place in this connection. This view of moral action shows that the moral life, the spiritual life, the divine life in humanity, are all equivalent expressions, and are all equally a life of faith; a life lived by faith. These laws of right and wrong are derived neither from perception or consciousness; they are simple conceptions of the reason derived from without, having an objective stand-point in the divine character, are adopted by faith as a portion of knowledge, and thereby become the laws by which man's moral or spiritual life is begun and carried on in its progress of inward development. This whole inward work is the work of faith; take away this faith, remove these moral judgments and beliefs, and such a life is rendered impossible; the soul would be left to the influences and motives which act upon it on its side in contact with nature, while its spiritual life never could begin, since the soul could have no communion on this, its spiritual side, with any thing spiritual. Spiritual and moral development being dependent upon the reception into the reason of spiritual truths, and the mind being incapable of receiving these truths, except through reason and faith, the moral life can only be born of faith, and carried on to perfection through faith. We all, then, who in faith live a life of morality, live by faith, and by faith alone, and cannot live otherwise.

Another remark is here suggested, and it is this: there can be no difference between true morality and religion. True morality

is founded in the divine character, and so is all true religion. True morality is the correct appreciation of the divine governor, and the application of His laws to the heart and life ; and the object of all this is gradually to shape the character of the finite man to the character of the infinite God, so far as finite is capable of becoming like the infinite. This, too, is the object of religion ; hence they both seek the same moral end—the purification of a human soul from errors of belief and practice, and the rendering of it pure and holy, as its Creator intended it should be. But it is said that there are moral men who adopt neither religion or this view of morality. This, however, is an erroneous view of the matter. Can he be called moral who denies the very fact on which all morality rests ? Can he be called a loyal subject who denies the competency of the government under which he lives ? He may not violate its laws, he may indeed conform his life to them ; because it would be neither prudent or safe to do otherwise ; but would he the less be at heart a disloyal subject ? A man may act in accordance with the rules of morality for various reasons. He may hold it prudent to do so ; he may consider that an enlightened selfishness teaches him that such a course is best fitted to avoid pain and secure pleasure ; but what of real morality is there in all this ? Does he regard the lawgiver, or his laws, as the ground of his actions ? or does he not rather make himself the ground and end of all he does ? Can he be called a moral man who refrains from theft, and robbery, and murder, simply because he fears detection and dreads punishment ? To be honest, to be moral, he must admit the correctness, the propriety, the righteousness of the law, and obey it simply because it is right, reckless of consequences. Like the dutiful child towards a kind and just parent, he must obey from love to the law, to the right, to the just, and not from any fear of penalties and punishments. A man, therefore, may act honestly without being honest, he may do moral acts without in truth being a moral man. Morality is something positive ; it is

not a negative quality ; to be honest, one must *act* honestly ; it is not enough simply to refrain from acting. To be moral, one must *live* a moral life ; he must take the law into his soul, adopt it by his faith, and live it out in his life ; nothing less than this can constitute a moral life. It will thus be seen that morality and religion have the same object, and seek it by the same means—by incorporating into the soul, by faith, the law of God, and living out in the life this law ; so that by both man may be said to live alike a life of faith. Morality must include the whole duty of man to his God, himself, and his fellow man, and religion can do no more. This idea necessarily involves man's duties, growing out of his *present* relations to his Maker, himself, and his fellow man. A morality adapted to man in a different condition from his present, would be no morality at all, since it would have no adaptation to his present condition, and wants, and duties. Religion proposes to do no more than this ; it points out a way in which this can be accomplished in accordance with the divine character and legislation. In a word, morality implies a God who governs all his creatures by laws enacted by Himself. It therefore cannot exist in that soul which denies this great truth ; and in this idea of God is included also the idea of His character, and of His moral government, and of course of all His relations toward humanity. It can do only mischief, therefore, to speak of a morality independent of religion, and as something different from it ; there can be no such morality, including the idea of duty ; the moralist and the Christian must alike by faith believe in God, and if both believe in the same God, they must both alike possess the same code of duty growing out of this belief. Men disagree about what are the laws of morality, because they believe in different Gods, in Gods possessing different characters, and, therefore, organizing different governments, and enacting different laws for the regulation of the conduct and lives of His rational creatures. Here lies the difference between the mere moralist and the Christian ; they do not believe in the

same God, and hence their codes of morality or religion must widely disagree. Let them agree in their views of the divine character and government, and they will agree in their code of duty, since the latter depends wholly upon the former. Men, disagreeing on questions of duty and religion, should begin here, at the source of all morality and religion ; first agree here, because if agreement does not exist here, it cannot exist in the details of their moral or religious views. But it is unnecessary further to prosecute this inquiry, important as it may be. Enough has been said to stimulate thought, and that is all the occasion will permit.

In conclusion, under this head, we here find an ultimate fact on which a science of morality, involving the ideas of obligation and duty, may be founded, and from which all its possibilities, all its laws, may be logically deduced. On this great fact we shall essay to construct a true SCIENCE OF MORALITY AND THE STATE.

CHAPTER X.

OBLIGATION—ITS MEANING AND CHARACTER.

BEFORE proceeding further, it will be useful to ascertain the import of a word constantly in use, and yet used by most with no very definite meaning attached to it—the word OBLIGATION—it will reflect upon what has already been advanced as well as upon that which is yet to be discussed. What, then, is the meaning of this word, especially when applied to human actions?

The word OBLIGATION, as is well known, comes from a Latin root, which signifies, to bind together, to constrain, to compel one to do, or to abstain from doing an act. Hence there is implied the existence of something out of the individual exercising an influence or constraint over him so as to affect, in some way, his mode of action. When a person threatens to do another a personal injury, he is *bound* over to keep the peace toward that individual. A captain is *bound* to remain in harbor with his vessel because a storm is raging in the open sea. The soldier is *bound* to obey his superior, the pupil his teacher, the child the parent, a ball to run down hill, and water to rise to a certain height in a vacuum. The idea, in all these instances, is that of some outward constraint, brought to act in such a way as to produce a certain result.

This influence or constraint may be of two kinds—where it necessarily and directly produces the result, and where this is not the case—the former kind working within the domain of *nature*,

and the other within that of *free will*. In the first case, we see the beauty of its operation in the fidelity of nature to all the laws imposed upon her by the Creator, in the order and harmony with which the planetary system moves its ceaseless rounds amid transient disturbances, which, seemingly for a moment endangering its stability, are yet compensated and counterbalanced by other disturbances, so that out of apparent irregularity arises the most perfect harmony. The same is equally true of all the compositions and decompositions of matter as revealed in chemistry. So, too, our minds operate with the same regularity whenever brought under the laws of nature, as when we experience a sensation, or writhe under the pangs of a guilty conscience. In all these instances it is the natural law which governs, and that law rules as a cause, and the result follows as an effect. There is here no chance for disappointment, or a failure; necessity compels the result, and there can, therefore, exist no morality within the domain of this kind of obligation.

But this cannot be the case with an obligation brought to bear upon an intelligent mind and a free will. Man cannot be *so bound* to the performance of his duty without divesting him of his freedom and his personal responsibility. It would, in such a case, be the obligation that did the act, not the will of a free actor. Hence obligation, when applied to man, must mean such an influence, such a constraint as is consistent with his personal liberty and responsibility. His acts must be his own acts; he must feel them to be his own, and not necessitated by any obligation or force from without. Still, while this must be admitted, man must still be under an obligation to do some acts and not to do others, to obey the laws which his reason tells him are right, and to which obedience should be yielded. Unless there is such an obligation, there can be no law, human or divine; since a law which does not create an obligation is no law, is simply advice, and the subject of the advice is left free to obey or disobey; and hence he can never

be called to an account for his disobedience. Unless law, therefore, imports an obligation, there can be no government, no criminality, no accountability. But man is under a government having sanctions, and the laws of which import an obligation ; we are all conscious that such is the fact ; that there is a difference in our actions between obedience and disobedience to moral laws. This fact is too deeply laid in human consciousness ever to be disputed, much less to be argued down.

If we recur to the action of human governments, we may obtain some light on this intricate subject. How is it, then, that human laws obtain their sanctions? wherein is found the basis or grounds of their obligation or binding force? Human governments recognize man's free agency and their inability directly to control it. They assume that in spite of laws and prohibitions, man will commit crimes, and no earthly power can prevent it. It is of the very essence of crime that its commission should be a free and voluntary act, a deliberate act ; the act of a free will and a rational mind. Acting upon this assumption, it shapes its legislation to meet its demands ; it inflicts pains and penalties upon him who commits a crime ; it affixes penalties for a violation of law ; and these penalties and punishments cannot come into action until a law has been violated—a crime committed. The only inducement, then, which human legislation can hold forth against the commission of crime, is found in the pains and penalties denounced against the violator of law. The law denounces in advance these pains and penalties, so that all who are inclined to break the law may clearly anticipate and apprehend the ill consequences necessarily following the violation of law. The obligation of human law is then found in the pains and penalties which wait upon its violation. It says to all, you can violate this law, but if you do terrible results will ensue to you personally. Here is the influence, the constraint, which human governments bring to bear upon the human mind, and by which it is held back from the commis-

sion of crime. Herein resides the obligation of human law; and this obligation, this restraint, this binding force, does exert an influence over human actions, and tends to restrain men from the doing of wrong, the commission of crime. This kind of obligation is consistent with man's free agency, is adapted to man's moral constitution.

Is there any other kind of obligation consistent with man's freedom? Can God himself restrain man in any other way without coming in conflict with human consciousness? Can he legislate otherwise on this subject? Can he do otherwise than say, "*The soul that sinneth it shall die?*" Here the power to sin is implied; the consequences of the sin are declared, and man is left free to obey or disobey, under a full apprehension of the terrible consequences that must ensue. Human government is here but a pattern of the divine. Nor can we conceive of any other kind of obligation which can be brought to bear on the human mind without violating its free will. The agent, the actor, must be free to obey or disobey; the obligation not to do so, the influence to be exerted on the mind to prevent it, must be found by the mind itself in the fearful pains and penalties which follow hard upon the heels of crime and sin. Our moral nature teaches the same doctrine. We feel we are free; that we can do wrong, that we can violate our moral judgments if we choose; but we feel, too, as a consequence of this violation, the pangs of conscience rising up in the soul, and embittering all our peace of mind; we feel miserable, unhappy; but we also feel that this misery, this unhappiness, is justly merited by us for having violated the laws by ourselves pronounced to be right and just. Thus the pains incident to sin, and the pleasures incident to right-doing, declare God's mode of government, His method of enforcing obligation upon the human mind. God, too, punishes the guilty and rewards the innocent; and human governments have but imitated the divine administration in this particular. These pains and pleasures are a part of

our very nature ; we can escape from them only when we can escape from our consciousness. What may be the intensity of these pangs, or the heights of these joys, no mortal can tell ; all we know is that the more clearly we see and feel our offense, the more intense are these pains. Should a time ever come when our whole life, with all its thoughts, and words, and deeds, is laid bare before the eye of the soul, who can tell what the intensity of those pangs may be ? It may be to the soul what fire is to the body, or the gnawing worm to the vitals.

It would seem, therefore, to be clearly demonstrated that moral obligation must consist in that restraint which a certainty of pain or misery attached to ill-doing, and of pleasure attached to well-doing, is calculated to exert over an intelligent moral agent. The law is presented to the mind, verified by the reason, adopted by the faith ; and along with a knowledge of the law comes a knowledge of the consequences attached to obedience and disobedience. The soul is called upon to obey, and it is warned of the terrible consequences of disobedience ; consciousness utters also its warning voice. Thus every possible influence, consistent with a free will, is brought to bear upon the human soul to induce, to constrain it to avoid the wrong and do the right ; so that in the day of retribution all mouths shall be stopped, and every tongue be dumb. Every soul does feel, and shall ever feel the justice of all it suffers ; human consciousness shall pronounce judgment even upon itself, that all is right and just.

The duration of this anguish incident to the consciousness of moral wrong need not now be discussed ; but in passing, it may be suggested that the pain must remain just as long as the consciousness of guilt rests upon the soul. It is this consciousness that calls it up, and remain it must while that remains. Is there power in the soul itself to remove permanently this consciousness ? If so, in what faculty is this power found ? Men may, by turning their attention to new objects, and absorbing the thoughts in them,

for a time shut out the memory of the past, and in that way restore a false peace to the mind, but be sure the hour will return when all this memory of the past shall return, and with it the agony that clings to the consciousness of wrong doing, of crime, of sin. Should the time ever come when the fearful record of a bad life shall be ever held up before the eye of the mind, pain and anguish must be its portion until this fearful record can be blotted out, can in some way be got rid of. Where shall relief be found? Whence shall a remedy come? Reader, didst thou ever study the deep mystery involved in thy own wonderful nature? Fearfully and wonderfully indeed art thou made!

This view of *obligation* seems to render necessary in the divine government a system of rewards and punishments, of pains and pleasures. Nor is this to limit His power. He has made man for this very purpose, to live under this very kind of government; and the divine wisdom has adapted His government to the creature He has made. That God could have made man on a different plan, fitted him for a different kind of government, we may admit; yet, when He has made him on a particular plan, Deity has restricted Himself to a government suited to man's nature and the idea upon which he was created. God must act in accordance with His own character, and cannot act otherwise. God cannot lie. To do this, he must cease to be a God of truth; He must become a different God from what He is. So, as His works are, so must His government be; one law for matter, a different one for mind.

We thus see that there can be no obligation resting upon a free moral agent, unless God is a God of justice, determined to enforce obedience to His government and laws in the only way and by the only means consistent with human freedom; by linking misery to disobedience, and happiness to obedience. Nothing short of this can create a responsibility on the part of man, or exert any constraining influence over a human soul. Unless such is the charac-

ter of God, of His government and His law, and of its administration, there is no obligation resting on man to obey, however good God's laws may be. Morality, under such a view of God, becomes a mere scheme of selfishness, destitute of all binding force, of any and all obligation ; God's government becomes merely advisory, and men may or may not obey, just according to their own view of expediency or in expediency ; for, assuming there is no punishment for disobedience, man has nothing to dread in the future, whatever he may do. It is as though one were to repeal all criminal laws and open all prisons ; crime would enjoy one grand holiday, in which no fear of the future could disturb or check her in her career of wrong doing.

It is well that the moralist, so called, should understand thoroughly the bearing of these views. If they are correct, there is no such thing as a morality, independent of the infliction of misery for wrong conduct. Any system that comes short of this, is a system without sanction, is a mere system of selfishness, a mere science of expediencies and prudence. But if these views are correct, how far do they come short of that government of God which is disclosed in the New Testament ? This is worthy of deep reflection.

CHAPTER XI.

THE ROOT OF MORALITY—ITS DISTINCTIONS—ON WHAT FOUNDED.

WE are now prepared to enter upon the discussion of objective morality; our inquiries hitherto having been mostly restricted to an analysis of subjective morality, or morality as developed in human consciousness. We have also labored to discover a connecting point between the development of our moral powers and that objective law, which ought to be taken up into the reason in order to a full, perfect and harmonious development of that moral or spiritual nature with which we are endowed. In the *existence and character* of God we find this connecting point, and the standpoint of objective morality; a morality just calculated and adapted to meet and satisfy all the demands and cravings of our moral or spiritual nature.

God, then, must be an assumed, an admitted fact; a fact not to be disputed or called in question. By a *fixed faith* must we all come to this admission, so that for our minds His existence may be as real as that of ourselves. God admitted, He must be admitted with all His attributes, and in his true relation to this world and humanity. God, too, must be our *ultimate* fact, beyond which we cannot go. How He exists, the human mind cannot comprehend; from Him must all else be assumed to spring; in Him to originate; how He originated we cannot know; we have no means of knowing; hence all speculations looking behind and beyond His exist-

ence are vain, and must lead only to erroneous views of the universe and humanity. The infidel assumes what his perception and consciousness communicates to him—the outward world of matter and his own personality as his ultimate facts; for this he relies upon the evidence of sensation, perception and consciousness. The Christian assumes the fact of a God as his ultimate fact, and he has revelation to vouch for its truth; but beyond this fact, neither perception, or consciousness, or faith resting on revelation, furnishes us any knowledge. Here, then, are the limits of our inquiry; here, then, must be the starting point in all our speculations and reasoning about the universe and humanity; our theory of the world and man must be framed with this fact in view, and be controlled and shaped by it. This is that *ultimate fact*, by virtue of which all other facts exist and are just what they are, and could not be other than what they are.

Assuming His character to be what we have endeavored to show it must be, we know in advance what His work must be if He does create. If He creates, puts forth His omnipotence, He must act Himself, He must create according to the law of His own nature; He must develop Himself, and not another. His creation must be the expression of His own thought, the idea of His own mind. He cannot violate His own character, nor act in contravention of the laws of His own being, of His own infinite mind. Nor can He create what He has not first formed the idea of in His own mind. Possessed of intelligence, He must act, create upon a plan, by a type existing in His own mind. Nothing can exist, the idea of which was not first formed in the divine mind; to assume otherwise, would be to assume that God could create that of which He was ignorant; but He knows all things; with Him all is present; with Him there is no past or future; the whole universe and its whole development in time sustains to God the relation of the present, of the now. God plans and ordains; man foreordains; of Him time cannot be predicated. While we cannot comprehend all this we know it must be so.

Possessing infinite power, His creation must express this idea, and an infinity of bodies float in infinite space ; being omniscient, and possessed of all knowledge and wisdom, His creation must embody these ideas ; and what wonderful evidences of both in the adaptations, and harmonies, and order in the material universe as well as in the nature and powers of humanity itself ; possessed of infinite goodness, His creation must give evidence, also, of this attribute ; and how full of beauty and grandeur are the material world, while the soul, when developed in the divine mode, is tuned to celestial music, to divine happiness ; possessed of infinite justice, we see this attribute ever present in the order which reigns in the world of matter, and in the laws which govern humanity.

Here, then, in the character of God, we find a necessity resting upon Him, and necessitating the character of the creation, of the laws, and of the government, which He shall create and organize. In all this, however, the divine will acts freely in the highest sense of that term. God acts in harmony with His own character and nature, and with the laws of both ; He acts in conformity to the law of His spiritual life. This is to be free indeed ; man is not free, because he does not act in conformity to the law of his being, but in conflict with the same. The truth shall make you free, and it does it by teaching the true law of life, and by aiding soul to yield obedience to it. God, then, is not enslaved, since He acts in perfect, in complete conformity to his own nature and character. The very *idea* of God precludes the possibility of some things ; God is benevolent, and hence He cannot create man so as to be miserable ; His work, if worked on His plan, must produce harmony and happiness, and not discord and misery ; but this is no limitation upon His ability. He can accomplish whatever He wills to accomplish ; but He cannot, without being other than He is, will to accomplish discord, conflict, and misery ; these results are inconsistent with His character ; such things require a malignant being for their author ; God cannot, however, work to such

results without ceasing to be what we have assumed Him to be. This same necessity is laid upon humanity. An honest man cannot steal; the very definition of such a man precludes the possibility of such an act being done by him; and still this condition is no limitation upon his freedom or ability; his highest freedom consists in his being able to act in conformity to the law of his reason, to the law of his own character; before he can steal he must cease to be honest. So God is free in all He does; but there are things, results which He will not, cannot bring about; since to do so would be to act against His very nature and character. When a free agent acts in such a manner, he is enslaved; but God is free, and, therefore, in the immutability of His character, we can anticipate the character of His creation.

If God, then, determines to create, we know what must be the character of His work. In the material universe, order and harmony and stability must pervade and govern all its movements; and if spiritual beings are to crown His labors, there must be an adaptation in the material world to the wants and necessities and natures of the spiritual. Unless this were so, happiness could not exist; man could not be other than miserable, since any discord or jar in the material world must produce the destruction of the spiritual; the latter being dependent upon the former for its development. Hence we cannot conceive of God's acting in any other way.

God, therefore, in the creation of the material world, must have had a plan, an idea of it, and must have created on this plan, in realization of this *idea*. Hence the material world must have its laws, and this word law is but the expression of the invariable mode in which any change or motion, or movement takes place in it. These laws are investigated, discovered, and out of them the human mind constructs a science of matter and motion and change. The least departure from these laws, from this invariability of action in matter, would necessitate the destruction of all that is; but there is here no departure; and hence no jar or conflict has

ever taken place in the material world. Planets and stars float and have floated in infinite space, crossing and recrossing each other's paths without the possibility of contact or conflict; even the so-called perturbations of these bodies arise from the action of these permanent laws, and in reality constitute a part of their regular action. Obedience to these laws in the natural world is the cause of all this. God has imposed upon his material creation the stability of his own character; He has set to each its bounds, out of which it cannot escape, and to all laws, by which the whole moves on in silent harmony and accord so perfect and wonderful, that the human mind has characterized all this as the music of the skies.

In the creation of intelligent creatures, the same great end would be kept in view. God must act in harmony with His own nature; and hence, if intelligent moral beings are to be created, they must be created in the image of the Great Creator Himself. He is intelligence, and holiness; hence His intelligent moral creatures must possess, in a finite degree, these attributes of Himself. He has infinite goodness, and wisdom, and power, and knowledge, and justice; so man, His creation, must possess all these in a finite degree; He dwells in infinite space, man is bounded by finite space; He dwells in eternity, man in time; He governs the universe, man inferior orders of sensitive beings. In all this, man is the image of God, created in His likeness. God also is happy in the exercise of His attributes and in acting in harmony with the laws of His own life and being; so man must be capable of enjoying happiness in the exercise of his faculties, and in acting according to the laws of his being. We know of but three sources from which man can derive happiness—first, from a knowledge of God; second, from a study of the creation; and thirdly, from the exercise of his own intellectual and moral powers. We can neither imagine or conceive of any other source of happiness and enjoyment for humanity. And he must derive happiness from *all* these sources or be miserable. Hence man's nature must be adapted to

derive happiness from all these sources. And such is the fact. Man derives a pleasure from a study of the character of his Creator, and of His works, and out of the knowledge thus gained he constructs wonderful sciences of matter and spirit, of necessity and free will. All his sensitive nature is tuned to pleasure by its contact with the external world, while his emotional nature is all in a glow of silent bliss in the contemplation of all this grandeur, and beauty and order of the world of matter.

Man would have also an intellectual and moral nature. Laws would be imposed upon it, by which the workings of all its powers must be regulated and controlled. There would be laws for this nature within, as there are laws in the nature of God himself. This being, so constituted, in acting according to this nature and these laws, must be happy. He would, in thus acting, be fulfilling the will of the Creator, obeying His laws, and the laws of his own being, and unless happiness was the result, God would have failed in accomplishing His purpose in the creation of man; or He would be a malevolent and not a good being, seeking to create intelligences only for suffering. This would be inconsistent with His admitted character. Human happiness, then, must be found in man's acting in conformity to the law of his own being, which is of course the law of God, as much as order and harmony are found in the material world, which, invariably and from necessity, yields obedience to the laws imposed upon it by its Creator. So misery must be the result of man's acting in violation of his own nature and its laws. Such acting must produce a moral discord within, as much as a violation by any of all the globes that float in space, must introduce material discord and conflict among them in their movements. There is a law for humanity as much as for matter; and harmony in the one case, and happiness in the other, depend upon a compliance with these laws. Experience also demonstrates the same conclusion. If man keeps his body in subjection to the laws enacted by God for its government, it is healthy,

and a source of many an exquisite pleasure ; if he exercises his intelligence with the study of God and His works, and acts in obedience to his own moral judgments and beliefs, his soul is penetrated and absorbed with a peace which passes all understanding.

Harmony and happiness, then, in the universe, are conditioned, not absolute ; conditioned upon implicit obedience to the laws of God ; for by these laws, God wrought out his creation, shaped all its means to the great end, harmony in the physical and happiness in the moral world. These laws violated, these means can no longer work in harmony for the ends of creation ; but when obeyed, the whole universe acts harmoniously together, and also in harmony with God. There can then be no disturbance or conflict in creation, nor between it and God. Matter and man are then working out in God's way, and according to God's law, the perfect plan and the highest object of Deity in the creation of the universe.

From this view of the divine character and of creation, we see wherein lies the right and the wrong ; *right consists in acting in conformity to these divine laws ; wrong consists in acting in violation of them.* Hence the first mode of action must produce order and happiness, and the second discord and misery. Right and wrong, then, are not convertible terms ; they cannot be changed the one for the other ; the distinction between them is permanent, immutable. Nor could God Himself change the one for the other, since the ground of difference is found in His own character and immutability, in the necessity resting upon Him to create in accordance with His own nature and character. We thus see that the distinction between right and wrong is real, permanent, unchangeable, since it is founded in the unchangeable character of God Himself. We also see why right doing necessitates happiness, and wrong doing misery.

We may also attain from this stand-point a somewhat clear conception of what *truth* is. *Truth is the correct expression, either in thought or language, of the universe ;* in its details or parts it

is the correct expression of any fact in the universe and of any law which regulates these facts, or of any relation existing between them. Hence truth is one thing and falsehood another, and the one can never become the other. Absolute verity is truth as it appears to the divine mind ; God has a correct idea of the universe, and hence His thought is absolute truth ; and absolute truth can be found no where else, since man's views must be finite and imperfect ; we can see but in part, and know but in part ; but what the mind *believes* to be this correct expression is *truth* to it, and must have the influence of truth on the life.

Humanity is created under these laws, subject to this truth, bound to the doing of this right thing, and the not doing of this wrong thing. In this necessity is found a bond of union for humanity ; there is but one right and wrong for all ; but one law for all ; and in yielding obedience to this law by all, conflicts are avoided and harmony secured. In this oneness of the law is found that unity in diversity which is said to be the law of human thought and human development. The law is not of man's ordination, but the expression of the divine legislation and thought ; it comes from the mind of God, and is laid upon us as a part of the gift of creation. There is here ground for obligation, since God is the legislator, and all men are responsible to Him for their obedience or disobedience ; man's obligation is to God, not to his fellow man ; and as all are bound to obey the same law, all tends to unity, just as this obedience is more and more perfect. When all minds come to understand this law alike, and all act up to its requirement, then must concord and peace universally prevail ; since discord and conflict arise from a misunderstanding of the law, or a willful departure from it. Differences of opinions upon the right tend to disputes, disputes tend to conflicts and wars, the converse of peace, the aim of humanity.

Such, then, is the root of morality, the ground of the immutable distinction between right and wrong, truth and falsehood ; and

the source of that obligation by which the universe is held bound ; and man's moral nature is adapted to this condition of things ; he has powers and capacities and susceptibilities just adapted to this view of the divine government, brought into action only by the presentation of these laws to the mind. Man *feels* the difference between right and wrong action, and the power of obligation, and he cannot avoid being conscious of them.

CHAPTER XII.

THE DUTIES OF THE INDIVIDUAL.

WE are now prepared to enter upon an inquiry into the duties of the individual man. Duty is the correlative of right; what another has a right to exact of us it is our duty to perform; and as rights are determined, defined by law, duty is simply the doing of those acts which the law commands, and the not doing of those acts which the law prohibits. When, therefore, we know the law, the right, we know the duty resting upon us; hence the great work of life is the obeying of law, is the doing of our duty. These laws, which we are to obey, are the product of the divine mind; the expression of the ideas, by which he wrought in the creation of this universe, of the material and moral worlds. Order in the one and happiness in the other are found, are possible only upon condition of a perfect obedience to these laws. Man's duty is found, then, in conforming his whole life to these divine laws, in developing himself physically, intellectually and morally, in accordance with the divine idea of humanity, in accordance with the divine plan by which He wrought in the creation of man. In doing this man will develop himself, all his powers and susceptibilities in accordance with the law of his own being, his own nature, his own constitution. The effect of such a life, of such a development, must be moral harmony, inward concord, love, happiness.

The first duty of the individual, then, is to ascertain this law, to

take it up into his reason, to comprehend it. This can be accomplished only by a knowledge of the divine character; since in that character is found the ground and root of all his works. Law is but the expression of that character in action, since divine action must be conformed to the law of the divine character.

The first duty of the individual is then the study of the divine character, of God in His totality. The fear of God is said to be the beginning of wisdom; hence man should approach this study of the divine character with that reverence and humility which becomes the creature in presence of the Creator. This state of mind will prepare the man for the discovery and reception of the truth as it is found in the divine character, and its development in creation. In this reverence for God is included a worship of Him on our part, the indulgence of those feelings in reference to Him which His character and relation to us are calculated to produce in a human soul, wholly dependent for creation, preservation and happiness upon His interposition. We should also feel conscious of our own ignorance, of our limited capacities, of our liability to err, when we undertake to enter into the presence of the Infinite, and in some faint degree apprehend somewhat of His unlimited knowledge and its absolute certainty. We should then approach the study of God's character in the spirit of worshipers, as the best preparation of our own minds to apprehend it. The worship of God is then a duty resting upon every human being; a perpetual duty, which, when performed, tends to bring our minds, and thoughts, and actions into harmony with his mind, and thoughts, and actions, so far as the finite can imitate the infinite.

We must begin our study by *believing*, by *faith*, in God as a *fact*, as undisputable as our own existence. We also must form in our own minds a clear, definite and distinct *idea* of what God is; that he is a personality, an individuality as distinct from his creation as is the architect and builder from the house, which the one plans and the other erects; that He is possessed of a *charac-*

ter, and in His action He acts in accordance with this character, and can act no otherwise without ceasing to be what He is. It is not enough to say that we do not deny any thing of all this; we must act affirmatively; we must *believe*, have a clear and definite belief, or faith, as to this Great Being, who is the beginning and end of all; in whom our spiritual life must begin, and toward whom it must ever tend.

This being is the source of all our happiness. He has formed us to be happy in living a life in accordance with His law, and the law of our very nature; hence we should also *love* Him with all our heart, and mind, and strength. Reverence and love are wholly subjective, are limited to our own spiritual life; are the development of powers with which God has endowed our spiritual nature. They are the effects which a right apprehension of God and His character, and His relations to humanity, is adapted to produce in the human soul—was designed to produce, to develop; while a wrong apprehension of all this must develop feelings directly the reverse—feelings of irreverence and hatred. Love is the fulfilling of the law, is that state of mind induced in the soul by the consciousness of having performed all our duties, lived up to the law of our own being, which is none other than the law of God.

Hence all profanity is sin, since it indicates a state of mind inconsistent with a proper appreciation of the divine character and action, and our relation to God. It indicates a thoughtless, heedless state of mind; while life is such a dread reality that earnest effort is called for at all times on our part, lest we should miss that knowledge, and come short of that life, which are the ground of our success and happiness. God is ever in earnest; never heedless or careless in His proceedings; so man should ever be earnest and careful in all his acts and doings. We must reverence whom we respect as so great and perfect; hence, while our minds are in a right state towards God we cannot be guilty of acts of irreverence or profanity. Oaths may be lawful, because, in

taking them, we appeal to God as a direct witness that what we are about to say is the truth ; hence no one who disbelieves in a God can take an oath. To such a mind an oath is an absurdity ; an appeal to what, as he believes, does not exist.

When the individual has thus studied the character of God, and ascertained the laws of duty, which are only another expression for the laws by which his own happiness is to be brought about, he must live up to these laws in the development of his own being, physical and spiritual. This is what is usually called our duty to ourselves. This duty is of a two-fold character, growing out of our two-fold nature, physical and spiritual, the body and the soul. We are composed of body and soul, and we have duties to discharge with reference to each.

The body is the home of the soul, where it is placed for the purpose of being developed and perfected. The spirit and its culture are the great end, the true object of human life, and the body is subordinate, secondary, a mean simply for this higher end. The body, then, is only important as a mean without which the life of the soul cannot be begun and perfected. Hence the rule of duty in reference to the body is that of maintaining it in a natural, healthy and sound condition ; in that state which will contribute best to the spirit's development and culture. The spirit, the divine in humanity, cannot be successfully developed and cultivated unless the body is in such a condition. The management, then, of the body requires a knowledge of its wants, the laws of health, the means of avoiding disease. Hence the study of our physical nature and its laws becomes a part of our duty ; a duty essential and indispensable to a successful culture of what is divine in us. Knowing these laws of health, we shall be able to avoid a violation of them, and thus secure and preserve that soundness of body, without which the spirit cannot be developed. Any excess, therefore, tending to impair the healthy action and growth of the body, is a moral wrong, since it tends to impair the vigorous action

of the spirit. All excess in eating, drinking, in the indulgence of any natural appetite, becomes a moral wrong, a sin, since it destroys that without which the spiritual in man cannot be developed. All our natural passions and appetites are then to be held in check, so that their indulgence may not impair the health of the body. Eating, drinking, clothing, etc., are but means to an end; not in themselves an end of life, as so many seem by their action to suppose. We are not to eat and drink for the pleasure it affords, but to provide sustenance for the body, without which it would perish. Hence all stimulating of the appetites with highly seasoned food is a wrong to the body, and through it to the soul, as its influence is to induce excess in eating. Whatever, therefore, impairs the vigor and health of the body is a moral wrong; a moral wrong, because it tends to destroy one of the essential instrumentalities by which God has appointed that the soul, the spiritual in man, should be developed and perfected.

The body is also to be provided with suitable lodging and clothing and food. Here, too, we must look to the end, and regard all these but as means to that end. The culture of the spirit is the end, and all else is but means. Now the means employed should be adapted to the end, and prepared with a single reference to that end. The mediate object is a sound and healthy body, in that condition essential to a successful culture of the moral, the spiritual in man. In providing for the wants of the body, we are not permitted to waste our time in accumulating superfluities, in making a vain show; our houses, and food, and clothing should be appropriate to accomplish this purpose; our houses should be calculated for health and convenience; our clothes not for mere show, but to subserve the wants of the body. And yet how many lose sight of their spiritual wants, and seem absorbed solely in material interest, as though houses and lands, palatial residences and gaudy dresses were the chief end of life, the only salvation for humanity. Mental and moral interests are lost sight of, the immortal in man be-

comes dwarfed and shriveled, until the man is in intellect a mere beaver, and in culture a mere collection of interest tables, account books and per centage. He has come to regard a mere mean as an end, and hence all his life runs to waste; his moral nature lies undeveloped and uncultivated. There is a fearful waste of time in this eagerness for the accumulation of material results, and a fearful account must in the end be required for it. The luxuries which one wastes thousands starve for the want of. How little is really needed for man's material wants! to secure a healthy body, suitably housed, fed and clothed, so that it may furnish a fitting home for the spirit while being here developed and perfected! In this view of humanity, labor becomes somewhat divine, the fulfillment of a duty. God gave the earth and endowed man with power, force, the ability to labor, so that out of this earth, by the aid of his labor, man might, at the least possible expenditure of time, supply all his material wants. Work is indeed sacred, whether of body or mind, since both have relation to the same high end, the development and perfection of the divine, the moral, the spiritual in humanity; yet labor is misapplied when it is made the instrument of the mere accumulation of material results as an end, instead of considering them as a mean to that higher end.

Man has also an intellect, the faculty of knowledge. This, too, is to be cultivated. He cannot study the divine character, the laws of health as well as of duty, unless his intellectual powers are properly developed, disciplined, invigorated. Hence man must learn to study, to think, to reason; these, too, are means to that highest of ends, his spiritual perfection. In this view, education becomes a duty, a paramount duty, since the spirit cannot be perfected without this education of the intellect and the truths which, when thoroughly educated, it verifies.

The next duty we owe to ourselves is the culture of our moral, our spiritual powers. All else, indeed, is subordinate to this, is mere means to this great end of human life here and hereafter.

Our bodies and our intellect are to be regarded only as means to this end, and are to receive that attention and culture necessary to prepare them to contribute to this end. Our main, our great work, is the development and culture of our moral powers, the development and perfection of our spiritual life. To accomplish this, we must labor to live according to our beliefs, our faith, our moral judgment; we must strive to conform our life to those laws of duty, which our faith has adopted as right, as true. We must daily, constantly, compare the life with the law in order to ascertain whether the former is in harmony with the latter. In this way, our whole moral powers will be brought into activity, conscience will be developed, and all our moral emotions be kindled into a blaze. This habit of reflection, of comparison, will induce in us great caution before acting; for wrong acting arises often from mere heedlessness, from a neglect of considering in advance what so many repent over in anguish of heart after it is done. In this way only can we live a spiritual life; by this means only can the spiritual life be perfected. We must take up into the soul these spiritual truths, ideas, laws, and strive to mould and shape our lives by them. If we turn all our thoughts to material interests, if we study only the laws of expediency and utility, our spirits will lie fallow, waste, and uncultivated. We create a living conscience in the one mode, and a dead one in the other. If we would be morally developed, we must think and reflect upon our moral relations, the laws of duty and the acts of life; failing to do this, the condition is wanting by which alone a living conscience can be developed. In the one case, our moral feelings will be all alive; in the other, they will be dead. We shall become *past feeling*, and be left to practice iniquity with greediness.

In thus considering the duties of self-culture, we necessarily exclude as wrong all that brood of evil passions, which spring up in ill regulated minds—anger, hatred, envy, malice, ill-will and revenge. *The indulgence of such feelings is self-torture; it inflicts no in-*

jury or pain upon the object of them. To indulge them is to take consuming fire into our own bosoms, to burn up our own peace of mind. The soul is in an unnatural state when such feelings are developed in it. Love, not hatred, is the result of right moral action ; hence, when hatred arises, something is wrong in the soul. These feelings are not the direct result of any moral volition ; they are the indirect fruits of wrong thinking. We come to regard an individual as possessed of certain qualities, before we can hate him ; or he must come athwart some cherished purpose we had in view, ere the feelings of hatred and revenge can arise. The Creator made love the emotion which produces happiness—that love, by the power of which we can see our worst enemy without other emotions than those of compassion for his errors, and his fearful end. The injunction to *love our enemies* is one for our happiness, as hate is inconsistent with peace of the mind, with happiness. He who is envious of another's condition and estate, is dissatisfied with his own, and necessarily miserable. To secure happiness, then, the moral powers must be cultivated on the divine plan ; man must live up to his moral judgments, do what he believes to be right, come what may, though he should study profoundly, carefully, to be sure that he is in the right. A mind thus developed must be reached, can only be reached through its reason ; it must be convinced of the error of its faith, before it can change the course of its action.

The next duty to be considered, is that of the individual to others. Each individual has the same duties to perform toward himself ; hence the duty of one to another can never involve the violation of the duty which the individual owes to himself. The moral perfection of each and all must be the duty of each and all ; hence one individual cannot rightfully interfere with or impede another in the discharge of the duties he owes to himself or to the Creator. Our duties to others must be auxiliary to and in aid of the duties which each owes to himself. Like men engaged in the

same venture, we are to work together for a common purpose ; like sailors on ship-board in a storm, we are each in our sphere to labor in perfecting not only ourselves, but each other, so far as it can be done without violating our personal duties. This, then, is the principle by which we should be governed in our intercourse with others ; we must aid them in what we are doing, in a right spiritual development and perfection. It is not founded on selfishness, on a single regard for self ; selfishness has no stand-point in God's moral government ; it is wholly irreconcilable with its foundation principle. Duty is obedience to the divine law, and has relation to self, only so far as self-culture and happiness are the result of a fulfillment of duty. Still the very discharge of our duty to others is a mode of moral culture, whereby we are constantly perfecting ourselves. Indeed, the performance of duty, which is only another expression for obedience to law, is the only mean of moral culture ; hence, while we are laboring to aid others, we are perfecting ourselves.

Man's moral consciousness is sacred, inviolate ; the duty of following our moral judgments, of acting in conformity to them, is absolute. No one can impair this right, no one can be permitted to impede another in the exercise of this right, in the discharge of this duty. The right to moral self-culture is also absolute ; hence, no one can rightfully prevent the exercise of this right ; each and all are responsible to God for the manner in which he exercises this right. It can never be the duty of one human being to induce another human being to violate his duties ; the duty of each to himself is paramount ; his duty toward others is subordinate ; our duty to others is limited to aiding them in the discharge of their personal self-duties, their own moral culture. To aid each other in the performance of this, is the sum of our duty to each other.

While it is the duty of all to obey their moral judgments, it is also the duty of each to verify the correctness of these judgments ;

hence, while we ought not to induce another to disobey them, we can aid him in verifying, in correcting them. This is one of the great duties of life, the verifying of our faith, our moral judgments, our laws of duty. The perfect law is that which comes from the divine mind ; to attain unto this perfect law must be the object of all. But, if we see others in error, or think we see them in error, we are bound to call attention to these errors, and are permitted to point out wherein we see them to be erroneous ; we can appeal for the correctness of our view to the man's reason, and strive to enlighten that ; but we cannot *impose* our opinions upon others ; they become obligatory only when they are seen by the reason of the other to be correct ; only when verified by his reason, they do become a part of his faith, and binding upon him. Faith can adopt nothing seemingly in conflict with the reason ; but we may adopt as true the moral judgments of others, because our own reason is not sufficiently cultivated or informed to verify them. In this way, we obtain, in early life, all our moral judgments upon a faith in the judgments of others. The educated mind sustains, therefore, a deeply interesting relation to the uneducated ; it stands in God's stead to declare God's truth. The child believes that his parents know the true law of right, and hence believes in it on their mere assertion. Faith adopts this law so received, and by this act it becomes an obligatory law ; a law which the mind receives as true, as right.

The duty of the teacher is, therefore, a highly important and responsible one. He must know the truth of what he would teach ; otherwise he may impart error, and thus murder the soul, instead of imparting the true life to it. To teach error is a great wrong to humanity ; to do it of deliberate purpose is the highest possible crime, since the perfection of humanity depends upon its receiving the true divine law. Still there is a liability to error ; each must teach the truth as it appears to his reason. Hence there must be conflicts in the teachings of various minds ; absolute truth is the

privilege of none ; though out of these conflicting opinions may be, nay, will be, eliminated that truth, that law, whose home is in the bosom of divinity. There is hence a duty laid upon each to aid every other in the formation of correct moral judgments. There will be great differences in intellectual enlightenment and moral culture. Thousands must receive their views of duty from others ; they have no time to verify these truths, and hence must gather them up from the teachings of others, being careful to follow as guides only those who are themselves competent ; otherwise there will be blind leaders of the blind, the end whereof is destruction. We must *believe* ; it is not absolutely necessary that every mind should be able to verify its belief ; we may believe upon the declaration of another, and what is believed in becomes a moral judgment, truth for that mind, and it must thenceforth obey it.

The possession of intelligence, of a knowledge of that truth which is indispensable to spiritual growth and social progress, is a trust from God ; nor is it a barren trust ; it is a trust to be executed. If one has bread, he must feed those that starve ; if one has that knowledge which comes from the divine mind, and is necessary to human perfection and happiness, he cannot keep it to himself without being guilty of a great crime against humanity. If he has light from the divine mind, he must not conceal it, he must not obscure it ; he must hold it forth in the sight of all, so that others may see to walk thereby as well as himself. God has appointed some to be the leaders of humanity, the teachers of humanity. These leaders are the educated minds of each generation.

These leaders must lead ; they cannot safely omit to lead. Humanity in ignorance will and must have its leaders and teachers ; there is a craving want in the soul which must be supplied with material for faith, for belief, with moral judgments. The spirit is restless, uneasy, unhappy, until it believes, until it has formed its

moral judgments. If those qualified will not lead, will not teach, others will ; humanity must have its faith in order to a development of its spiritual powers. False teachers will rise up and teach error, and wicked leaders will lead to confusion and disorder and crime. Then shall we see the blind leading the blind, and both groping their way to destruction. Herein lies the origin of all social revolutions ; error has been taught for truth, and it must work out its bitter fruits—conflict and war. Fearful is the condition of those whom the enlightened and educated cease to guide ! but no more fearful than these faithless leaders who refuse to lead ; both shall be involved in one common ruin, in your French revolutions. The enlightened and the ignorant, the good and the bad, are all bound up together in the same fatality, and must be happy or miserable together. God has so organized society that it cannot be otherwise ; hence the enlightened have the highest possible inducement to a faithful discharge of their duty in this respect.

From this necessity in each to follow his own moral judgments, it results that persecution for opinions can never be justifiable. Moral conduct can only be changed by a change of one's moral judgments. Obedience to these is more important than absolute truth itself. Even error *believed* in is better than unbelief ; since the first will develop the spiritual in man, which the latter cannot do. The errors, therefore, of an earnest and sincere mind are to be treated as something sacred, since they are veritable truth to the mind which believes in them. Error is to be eradicated by establishing the truth ; the mind should never be left a victim to *unbelief*, to the curse of scepticism.

St. Paul has presented the subject in the 8th chapter 1 Corinthians. He says that all have not the same knowledge as to the lawfulness of eating meats offered to idols ; for some still have a fear of the idol, and think it wrong to eat meat offered to idols, so that if they eat of it, their consciences being weak, are defiled. For if one of them see thee, who boasteth of thy knowledge, feasting in

an idol's temple, will he not be encouraged to eat the meat which has been offered in sacrifice, although the weakness of his conscience condemn the deed? and thus through the knowledge whereof thou boastest will thy *weaker brother perish*, for whom Christ died. Nay, when you sin thus against your brethren and wound their weaker conscience, you sin against Christ. Wherefore, if my eating cast a stumbling block in my brother's path, I will eat no flesh while the world stands, lest thereby I cause my brother to fall. Vide Life of St. Paul, 2, by Coneybear & Howson, 47. There are several important propositions involved in this passage. It implies that our ideas of duty are acquired; it is not true that all have the same *knowledge*. Now knowledge is an acquisition; hence if our moral judgments depend upon that, they too must be acquired. Again, that which may be lawful for one may not be lawful for another, and the ground of this difference lies in the different moral judgments of the two; the one knowing that food cannot change our place in God's sight; the other thinking that the meat sacrificed belongs to a false god, so that, if they eat it, their conscience is defiled; the one thinks it right to eat, the other thinks it wrong. Again, that if the one who believed it was wrong, did eat meat sacrificed to idols, though in itself it was neither right or wrong, but indifferent, still he was guilty of sin, and would perish thereby. There can be but one reason for this, and that is that one's moral judgments are for him the test of truth, and he cannot violate them without endangering his spiritual life. If he did eat meat when he thought the act was forbidden by God, he must be guilty of willfully violating what he supposed to be the law of God, and in such act was guilty of refusing obedience to God, and thereby showed that he did not want God for his governor and law-giver. The eating was subjectively an act of rebellion and disobedience as much as the similar act of our first parents. The test, then, of a man's guilt or sin is his own consciousness of what is right; hence, if he acts in contradiction to

that, he violates his own moral nature, and exhibits the possession of a heart willfully bent on doing wrong, as he understands it, and thus casting off all allegiance to the law-giver himself. Thus St. Paul is found in harmony with the teachings of consciousness, and will ever be so found when rightly understood ; for it is impossible that he can be otherwise and be the apostle of the true God, who both made man and inspired the apostle. This passage further asserts that for the enlightened to induce or lead the unenlightened to violate their moral judgments, though they are known to the first to be wrong, is a sin against God ; and much more is it a sin against God to inflict torture on minds because they will not conform their actions to our convictions of moral right and wrong. Our consciousness is our sanctuary, into which it is not lawful for another to penetrate, save through the reason : that may be enlightened, the wrong judgment of faith corrected, but the will can never be coerced to obey any other law than that dictated by the reason and faith.

In our relations to others we are bound to respect all their rights. All overreaching is, therefore, wrong. Every man is entitled to the avails of his own industry ; nor can another rightfully / deprive him of them. In all contracts, justice is to be measured out to both parties ; neither has the right to overreach the other so as to obtain more than is fairly right. All taking advantage of the necessities of another, and compelling him to sell for less, or pay more for a thing than it is really worth, is a wrong, is the depriving another of his right ; and yet men are prone to do this very thing. The loaner of money has no reasonable rate for its use ; his rate is the necessities of the borrower. So, too, one is equally wrong in jewing a merchant to sell a thing for less than a fair compensation over cost for his time and capital employed in procuring and selling it. There is a reasonable profit in all such cases, by which both buyer and seller should be bound. This spirit of mammon, which seizes upon the distress of another, to

extort for a thing more than it is worth, more than is reasonable, is the spirit of robbery, of piracy ; it is obtaining the property of another without a consideration. It shows also a soul destitute of that noble sympathy which leads us to rejoice with the happy and weep with the unhappy, which stirs us up to aid the unfortunate and lift up the downtrodden of fortune. There is much of this spirit prevalent in the world, a spirit of injustice and extortion, which induces the shrewd to prey upon the weak, and renders the path of the just so difficult amid the turnings and devices of business, as understood by the mass engaged in it. But no man can pursue this course without suffering fearfully in his moral life ; he must lose all sympathy for human suffering, dwarf his moral development, and stifle all those noble impulses and emotions which often render human action and self-sacrifice sublime. Be as unwilling to *give* less than a thing is worth as you would be to *sell* it for less. Seek to do the right and the just in all your intercourse with men, and then you will find the daily labors of life a daily discipline in moral action and development. You will be ever studying the right instead of thinking how you can wrong a fellow, thereby deadening all the nobler impulses of your nature.

This view also requires the utmost truth in all your dealings and intercourse with others. God has made us able to hold intercourse by speech with each other, and He has so constituted us that we are prone to believe, until a painful experience has taught us that there are those who will deceive. He has made us dependent upon the truthfulness of each other ; we must so obtain much important knowledge, and many of our moral judgments. If, therefore, we cannot confide in each other we are in a deplorable situation indeed. It is clear, then, that we are bound to truth in all cases where the person addressed has a right to demand it. Men may ask questions which they have no right to ask ; ask for information which they have no right to ask for, and which we are
- no obligations to impart. But in all cases where we com-

municate facts upon which another is to act, we are bound to the strictest truth; nor can we, by word or deed, or sign, mislead another to his injury, or our advantage. Nor is it safe for a man, by silence as to facts within his own knowledge, to obtain from another what that other would not have let him have, if both seller and buyer had been in possession of the same information. It is obtaining property, by a suppression of the truth, for less than its true value; it is a contract made by craft and cunning, rather than by that open and manly dealing which induces one never to obtain another's property except for a fair compensation. Cunning is only another name for dishonesty, applied in a certain way. The cunning man is always a dishonest man. If a business man, he is always seeking to obtain an advantage beneficial to himself; if a politician, he is seeking to manage men for selfish or party ends, and in both cases there is more or less of falsehood and down right lying. He lies by nods and winks, by smiles and grave looks, and even by his *silence*. He permits another to suppose he is what he is not, if thereby he can obtain a vote, or an office, or an advantage. Falsehood is of protean forms, as many headed as the fabled hydra, as deadly to all moral growth as the poisonous bite of that serpent which knows no cure.

The habit of prevarication and lying, in all its multitudinous shapes, is fatal to all moral culture, to all moral development. It saps the very foundation of all integrity of character, and is the beginning of every other vice, of every sin. We are conscious that speech was given to be a true utterance to the thoughts within. It is the mean by which spirit communicates with spirit, and is therefore the highest office which it could fulfill. The welfare of the spirit, therefore, depends upon speech being the true utterance of the mind. If it is not, it is a violation of the speaker's consciousness, and destroys the hearer's confidence in human fidelity. Hence men of the world are often found who distrust all human integrity; suspect all that is said to be false, and

all that is done to be selfish. This is a terrible state of mind, a veritable curse to him who indulges it! No man can indulge in such an opinion of human veracity and integrity until he himself has ceased to be morally honest, ceased to possess a soul warm and all in a glow with high and noble sympathies for humanity; because, until his own soul has become thus thoroughly debased, he would know from the fire burning within that there were honest and noble minds alive to every generous impulse, and self-sacrificing in every noble work. A world of liars and dishonest men is an impossibility; it would exhibit a society found no where but at a broker's board, or on a pirate's deck. The many are noble, and honest, and true; the few lie, and cheat, and steal. Never let us lose our faith in humanity; terrible is the idea of a world of liars and cheats, and a life of lying and cheating!

Out of the possession of property arises duties to others. Providence, for wise purposes, has ordained that ease, and affluence, and wealth shall be unequally divided; that some shall be rich; others poor, and many neither poor or rich, but have food convenient for them. In the two former conditions lie fearful temptations, and from those two classes come nearly all the vice and crime. The rich are full and deny God; the poor want all things and steal; and both throw off all moral restraint and disregard the virtues of life. Still the possession of wealth is a noble gift, if rightly appreciated; and even poverty has its alleviations, if rightly regarded; and there are duties connected with each, the faithful performance of which will carry forward the soul to the very highest point of earthly perfection. Let both rich and poor, therefore, study well their duties, and learn rightly to appreciate them.

The possession of wealth is a trust. God plainly designed the earth for the residence, and its annual productions for the nourishment of His rational creatures. Every human being has, therefore, a right to a living; he has God's order on the harvests of the year for his support. All, then, have a right to live; in this right

are founded the duties of the rich. Wealth is not to be used for the narrow ends of the holder. If the owner regards it in this light, God will harden his heart, blunt his moral sensibilities, until his wealth shall become to his soul as fatal as the poisoned shirt to Nessus. He will become full and deny God, claiming that his wealth is his own, gotten by his own prudence and economy, and to be used for his own selfish purposes. He is in danger either of becoming penurious and sordid, or guilty of vain extravagance, or of the sins of intemperance and debauchery. His whole moral life is burned out; and the rich man no longer regards man nor fears God. His children, with means of indulgence, and without moral restraint, are prone to rush into every excess and vice which wealth can command. He lives to feel his own health and reputation ruined, to see his children dying, dishonored and degraded, of their excesses and vices, while domestic conflicts and wranglings render all peace impossible around the domestic hearth. The rich man, who fails in his duties, is liable to all this; and he can protect himself against all these terrible evils only by a faithful discharge of the duties which the possession of wealth lays upon its possessor.

God has placed objects of charity all around the path of the rich man. He cannot go amiss of them; they meet him at every street corner, and may be seen from the window of his princely mansion. The poor we always have with us. They demand sympathy and assistance, nursing and medicines, and God has deposited the means to procure all these with the rich; they are bound to meet these drafts drawn upon them by a divine hand, or their wealth will become a curse and not a blessing. The rich, therefore, must seek out the needy, the destitute, the sick, the dying, and administer to their respective wants in ways best adapted to each case. Employment can be found for some, temporary aid bestowed upon another, nursing and medicine be procured for the sick, and all be relieved. It is not always the best charity which distributes the

most money; that is the best charity which enables the destitute to live without charity, in the consciousness of daily bread earned by daily toil.

There is also the ignorant to be enlightened, the vicious to be reclaimed. Schools, and hospitals, and libraries meet wants of this character. Enlighten the ignorant with real knowledge, that knowledge which renders them wise and eager for moral improvement, and supplies their minds with moral beliefs, which shall guide them into all virtue, and the great source of destitution and vice will be dried up. Morality, and with it honest industry, will prevail, while ignorance and vice will diminish in the same degree. There are, too, colleges to be endowed, so that means may be made certain, sufficient to train up and educate the teachers of humanity. There are, too, the dark places of the earth, full of the habitations of cruelty, to be enlightened by the diffusion of truth, of a knowledge of those divine laws which are adapted to develop the moral in humanity. The rich man, too, has his native land to be adorned with every good and noble institution, necessary to the education and elevation of its toiling millions, and to its adornment and glory.

In all these ways the rich man can find duties to be performed. In doing them, his own soul will grow in moral beauty, and be protected against sordid avarice, and every other excess and sin. In the home of woe he will learn lessons of true wisdom, and that there is a richer joy to be derived from wealth than in hoarding or wasting it for his own selfish aims. He cannot be extravagant; he feels he must economise, since there are so many calls for his wealth. He learns, too, in all this, to regard God as the true owner of his wealth, and himself but as a steward. The rich, who thus employ their riches, will never find themselves in the painful condition of having *nothing to wear*. How terrible the sin to roll in wealth and riot in extravagance, while the poor are dying all around you! How mean, and little, and insignificant appear

the votaries of fashion along side of a Nightingale in the hovels of the poor, or in the hospitals of the sick! The poor, too, have duties, the duty of gratitude for favor bestowed. They learn that there is a heart in humanity, and that even wealth can neither stifle its throbs for suffering, nor crush it out by its weight. It is not legally their right; it is a *grace*, and therefore comes from a living heart, warm in love to suffering, and ready to every good work and deed as the bounteous sunshine and the fruitful rain. The poor, too, are made better; they lose their hatred of man and of God, and their souls melt into penitence and overflow with love, conscious of being perfected through suffering. Thus poverty, rightly regarded, is a source of moral improvement for both the rich and the poor. How grateful, therefore, should we be to the Maker of all, that He is in mercy overruling even vice and misery, and virtuous want for the moral discipline of His rational creatures and the more perfect development of humanity.

The rich also have duties toward those in their employment. Every human being is bound to industry and economy, so that he may secure support for the body, and time for the culture of the spirit. If bound to labor, the laborer is worthy of his reward—a reward proportionate to the value of his services. The true rule is, a fair day's wages for a fair day's work; and those wages are not fair unless they will support the honest and virtuous laborer in comfort, and leave something over for the contingencies of life. The practice of putting down labor to a starvation rate, in order to enable the employer to undersell a competitor, is wrong, and will justify a rising feeling of discontent and injustice in the bosom of the employed. Unless such a rule is held sacred, labor must become reckless, vicious and degraded; one of the most fearful results for a country with a dense population and overgrown towns and cities. There will grow up feelings of hatred in the bosom of the toiling many against the affluent few. There will justly seem to their minds something wrong in an arrangement which compels them to

create wealth for the ease and indulgence of others, while they themselves are starving, or suffering. There is, then, a law of proportion between capital and labor, which ought sacredly to be respected, and which cannot be violated with safety, nor with impunity. A consciousness of injustice, in the minds of the many, is a terrible thing. Injustice cannot last always; God will not permit it; man will not permit it. It must be righted ere long, or it will right itself in strikes, and mobs, and factory burnings, and French revolutions. Cheap goods are not the chief end of man; nor is free competition the law of salvation for humanity. A thing is worth what it cost to make it, on the principle of paying labor a fair day's wages for a fair day's work, and capital a fair return. It is a sin to sell or buy at a less price. Cheap cloth is not God's way of saving the world; it is the devil's way, and will, in the end, lead to devil's works—rioting, and burnings, and murders, and rebellions. Let justice, then, enter the soul of him who employs his fellow men; let him so manage that they too shall have their fair wages, time and means to cultivate their moral powers, to become enlightened, and virtuous, and saving; so that employer and employed may work together for noble ends, by noble means. Such a relation between capital and labor cannot but develop the noblest qualities, and the purest emotions of both; esteem, and confidence, and love, would form the bonds of union between them; and both would become better, and purer, and holier, by this divine union between labor and capital; a union certain in the future, if humanity should ever become developed in its noblest capacities, and indispensable to the safety of capital itself, as well as to the well being and dignity of the laborer.

The same principles will apply to the relation of master and servant. The servant is bound to cultivate his moral nature, and the master is bound to respect this right; hence it is a violation of duty on the part of the master to insist upon his servant being so constantly employed that the latter has no time for moral improvement;

so, too, the master is bound to make such compensation as will provide for the reasonable physical wants of the servant; if he pays less, he is guilty of a great wrong, and obtains the labor of another without consideration, and by oppression.

Capital has the advantage over labor in all forms. The capitalist, in a conflict between him and labor, can live for a time without labor; whereas, labor, having no means laid aside, cannot do without capital; hence such a conflict is ever an unequal conflict; the laborer has before him but one of three alternatives—starvation, rebellion, or submission; when the demands of capital become too oppressive, rebellion is often the final remedy of a population maddened by injustice. The capitalist, therefore, has thrown upon him the duty of seeing that labor does receive its due share of the wealth created by its exertions; yet how often do we see princely fortunes accumulated by the mill-owner, the employer, while poverty, and ignorance, and degradation are the sad inheritance of those, by whose industry and labor all this wealth has been created. Here is somehow a wrong, which must be righted, or worse consequences will follow; here is a duty for the capitalist, which he cannot with safety omit. Let him, therefore, losing sight of self, look at the question from the stand-point of eternal justice, and he can hardly go wrong in the conclusion to which he may come.

We have thus endeavored to give an outline of the duties of man in relation to God, himself, and others. We have proposed to give but a mere outline of principles, leaving the reader and student to carry out their application to all the contingencies and business of life. These principles, too, are believed to be involved in the very idea of God, as heretofore developed; to express and embody the true relations which exist between Him and his rational creatures. If these views are correct, then the duties of man, as developed in Christianity, are not variant from those involved in the present view of morality; they exhibit proof of the identity of both,

and their foundation in the same great fact—a God—who creates, and governs His creation.

If all men would, in their thoughts and actions, conform to these divine laws, man and society would be developed in their most perfect form; and conflicts and war could never arise in a world where justice was exactly meted out to all, and men's minds so cultivated that nothing but truth and right could find access to them. Wars arise from a felt injustice in most cases; a wrong perpetrated on one side, and resisted on the other. Such disputes, such contingencies, could not arise among men imbued with the spirit of love, and truth, and right; indeed, wrong and injustice could not exist, since no one would claim but his right, his due, and all would be eager to allow him these. Nor would civil laws or governments be required. No one would need protection against wrong, nor aid in obtaining the right. Crime would be impossible in a society where all obeyed the divine law—a law which regulates all the possible relations of life and society. No other law would be needed; and this divine law, through the reason and the wills of men, would execute itself. All the machinery of government and law, and its administration, would have nothing on which it could take effect; when every mind obeys the law, its administration must disappear, become unnecessary. Nothing exists without some necessity for it; but such a society could never feel the want of such an organization; and, therefore, it could not arise. Society would be perfect of itself; the law of God would be its law, and God Himself its only governor. Indeed, the divine government is the only one possible over a perfected humanity.

To this state of things is humanity tending; and its progress thitherward will be just in proportion as man shall more perfectly learn and obey the laws of God, which are those of society, and of man's own being. In this lies the progress of society, and the development of humanity.

CHAPTER XIII.

UTILITY—ITS RELATION TO MORALITY.

THE relation of utility to morality is an important one ; and important is it that we should clearly understand this relation, if we wish to avoid errors, which have been heretofore and are still current. Utility has been, by some, adopted as a ground of morality ; the moral has been adjudged to be the useful, and the useful the moral. Such schemes have been devised by analytical minds, but have seldom exerted much influence over the mass of uneducated minds ; with them consciousness was stronger than analysis and logic. Still, there must have been something of truth in such theories, or they could not have been adopted by earnest and educated minds. Such minds will not advocate a naked lie ; the thing must have appeared true to their minds, or it would not have been received as such.

What, then, is *utility* ? It is a term derived from physical studies, from material constructions. It relates to the *mean* in all cases, and not to the end. It is used to characterize what things will contribute to a given end. Motion is a desirable end to be attained at the least expense ; steam is useful for this end, beyond, at present, any other known mean. The communication of information between individuals, placed at different points, is a desirable object ; now the post-boy, the horse-mail, the mail-coach, the railroad, and the telegraph, are all useful to this end. But these ends them-

selves become means, and are therefore called useful. The telegraph is useful, in carrying on a war, to the success of commerce, to the rapid making of contracts, and the speedy delivery of orders. Here we have still an end ; and these, too, may, in their turns, become means ; commerce a mean to enrich the nation, and war to conquer a peace. Almost any thing, therefore, may become a mean to an end, and be characterized as useful ; indeed, in the highest sense, every thing is a mean to that single end of all ends — human perfectibility. We hear of useful knowledge, which means such knowledge as contributes to aid the possessor in the creation of material wealth, in working his way successfully through the intricacies of life, and meeting the sudden contingencies of business.

The use of the word is not, therefore, to describe an entity, but a relation ; it is not the relation ; it is only the evidence of it. The inquiry, Is it useful ? is to be answered by evidence ; and its utility, therefore, is only evidence that the mean will aid in the accomplishment of the end. If the same question is propounded as to the right, utility cannot be used as the basis, but only as evidence of the right. Is it right to steal ? If this is to be answered by the utility argument, it can only be done by showing that stealing is not a proper mean to a proper end ; and hence that it cannot be right. The gathering up of the useful or the reverse, is but the process of gathering up evidence to substantiate a proposition. The proposition is one thing, and the evidence is another ; hence the evidence of a truth or proposition can never become the truth or the proposition itself. A is charged with the murder of B ; here is a proposition ; evidence is the mode of proving it ; but the evidence can never be said to be the proposition propounded. Here lies the fallacy in all moral systems founded upon utility ; it consists in making the *evidence* of what is the moral basis of morality. It is assumed that the moral must be useful ; this may be true or not ; but however this may be, the useful is still but *evidence*

of the moral, not the foundation of it; the moral must still exist independent of its evidence, and be founded on some other fact.

But let us proceed further still, and demonstrate the true relation of the *useful* to morality. God has created the human soul as the highest and ultimate end of all this world of matter. Every thing is a mean to this end of ends. Hence every right thing must contribute to this end, the perfection of humanity. The world, therefore, is full of utility, of means to ends, and the right must therefore always be useful. Hence, when men reject the true foundation of morality, they must have recourse to a lower evidence of what is right; and they resort to the useful. Still, the useful is never the moral. A locomotive is useful; it is not moral; medicines may be useful, but they are not moral. It will thus be seen that while the *right* must in a high sense always be useful, the useful cannot and is not always the right.

Still the utility of a thing is often a legitimate subject of inquiry in connection with moral action. It is the duty of a State to establish a system of general education; here is the duty resting upon no utility; yet when you come to organize this system, the character of its organization must be settled and decided by the highest utility in each scheme proposed to accomplish the end. So, too, it is the duty of the State to punish crime; what shall be the character of that punishment will depend upon answering the inquiry, what particular kind and degree of punishment will best promote the ends of criminal law, the punishment of the criminal, and the protection of society against the repetition of crime? So in the discharge of all our duties, in the doing of which material agencies have to be employed, questions of means to ends, of utility, must constantly arise, and must be settled; as duty would require that the best means should be employed in every case; the best means, of course, as they appear to the mind. There is here no morality in the useful; the morality lies in the end to be accomplished, and

in the duty not simply to employ the useful, but the most useful in the accomplishment of that end.

But there is a limitation on this employment of the useful ; it must be subordinate to the right ; a wrong cannot be justified in the attainment of the right ; though in the highest and true sense, a wrong can never be useful or expedient. It can never be useful to violate our moral consciousness ; since, by so doing, we defeat the perfection of the soul to which all utility is subordinate, and to the improvement of which all utility must contribute. No limited view of the utility of an act can justify that which is clearly in contravention of the law of God. Falsehood can never be justified, nor stealing, nor crime, nor sin of any degree, no matter what the excuse is. But to misinform murderers in search of their victim, is not falsehood in the true meaning of the term ; as here employed it is a mean of saving life. Falsehood implies a corrupt, a bad intent, which prompts it ; still a departure from truth-telling must be justified by some other law of duty, or it should never be indulged in, and cannot be with impunity. In the case just put, the inquirers are not entitled to the knowledge for which they ask, and a duty rests on the one inquired of to prevent the commission of crime, and never contribute in any way to it. Within these limits, investigations predicated upon utility are not to be overlooked ; they are an evidence of the true, when kept within proper limits ; but can never be elevated into the right itself. The useful is not obligatory because it is useful, but because it is right, is in conformity to the divine law.

To prevent misapprehension, an additional remark may be made. Right and duty are correlative terms ; where there is a right in one, there is a duty resting on others to respect it. Now in the case put above, the inquirer has no right to ask such a question ; the inquiry is a crime ; of course there is no duty on the part of the other to answer. But if he does answer must he answer truly ? This will depend upon circumstances. A crime is contemplated ;

it is the duty of all to prevent it ; a life is threatened ; it is the duty of all to protect it ; hence the party is bound to employ the clearly admitted means to effect the object. If silence will accomplish this, that is all that can be admitted ; if silence will not accomplish the purpose, then other means may be resorted to. One may take life to protect another unjustly assailed with a deadly intent ; and surely he may be allowed to mislead the murderer by the statement of what is not true, to secure the same end. Thou shalt not kill, is an injunction no less imperative than the thou shalt not bear false witness ; and yet human life is allowed to be taken to protect human life ; it would seem, therefore, that falsehood might be resorted to for the same purpose. Lying, truly so called, is never justifiable ; since that is the use of falsehood with a bad intent, with the design of injuring another, or benefiting the liar himself ; but the case above propounded possesses not one of these characteristics.

CHAPTER XIV.

THE FALL A FACT OF CONSCIOUSNESS.

WE have thus far endeavored affirmatively to establish the grounds and laws of morality. In this we have assumed simply the law and the duty of humanity in reference to it; but the inquiry now recurs, What is in *fact* the relation which humanity sustains to God, his government and his law? Are God's laws obeyed, or are they disobeyed? Is the universe obedient to the law of its Creator, or is its condition a state of rebellion towards the divine government? Are nature and humanity alike in their relation to their Creator? These questions are important, and must be answered, and answered correctly, before any further progress can be made in this investigation. Practical morality is the application of the divine law to man's actual condition; and until we know what that condition is, we cannot apply the law; we cannot know what law to apply, nor how to apply it. If man is living up to his moral judgments, then we have only to enlighten his mind so that his reason may attain a clearer and more correct view of the purity, extent and application of the law; but on the other hand, if man is daily, hourly, constantly violating his moral consciousness, then morality is presented in an entirely new aspect; man's moral condition is now to be improved as well as his moral principles corrected. What, then, is the condition of

this universe in its relation to God's moral administration? Is it one of obedience or disobedience? of loyalty or rebellion?

If we examine the world of nature, we shall find that all there is in obedience to the law imposed upon it by the Creator. Matter, in all its relations, never deviates from or acts in violation of the law, which Deity has prescribed for its government. In all its movements, in all its motions, whether as globes revolving in space, or atoms in combination or decomposition, there is no conflict, no discord, no deviation; all is harmony and obedience. The facts of chemistry speak the same language. Every atom of matter, in its combinations and decompositions, obeys an invariable law, so that the results of chemical action can be foretold with the certainty of a tide, a lunation or an eclipse. The law of chemical proportion is a beautiful and striking illustration of this uniformity and stability in the laws of matter. And this uniformity and stability extends to the remotest globe of matter, which the telescope can reach in space; the same law of gravitation which governs matter on this earth, applies to the most distant planet of the solar system; all alike yield it obedience.

This is equally true of man's intellectual and moral *nature*. Perception and consciousness faithfully discharge their functions; the one ever speaks of an external world; the latter of the world within, when the proper condition arises. The eye still reflects the beauty of the external world, the glories of the rainbow and the sunshine; sensation never fails in its duties; hearing catches the harmony of sounds as well as their discords, and truly reports the articulations of the human voice; and smell ever reports the presence and the richness of nature's perfumes. In all this there is no uncertainty, no mistake, when the proper conditions arise. So, too, does man's reason perform its functions, when properly employed. Let man earnestly seek to know the right, and honestly apply his reason, and he will not go amiss, he will not err greatly from the true. Reason can be relied upon, if man is in

earnest, and divests himself of all prejudgments, and applies himself earnestly and with singleness of purpose to know the right, and the true, and nothing besides. So, too, conscience is ever faithful to its office, when the proper condition of mind arises. If acts are compared deliberately with moral judgments, the emotion of moral approbation or of disapprobation, of pleasure or pain, will invariably follow, as the act is found to agree or disagree with the law, the moral judgments or beliefs. Man's *nature* is true to the laws of its Creator under the appropriate mental states.

In all this nature acts, the law of cause and effect operates, and obedience is a necessity. We have seen that the mind as well as matter has its *nature*, its domain within which rules and governs the law of cause and effect, and that within this domain, the law of moral responsibility cannot enter. Nature then is everywhere obedient, everywhere harmonious, never rebellious.

But is this true of humanity within the domain of morality? Man is created with freedom; he has a will so organized that he can obey or disobey the laws of his Creator. We do not stop to discuss questions of will; the fact is certain, not to be debated; and in the exercise of this freedom lies man's moral responsibility. Without a free will morality is impossible. How is it, then, with man in this particular? Does his will conform in its volitions to God's laws, or is the reverse the fact? Does harmony here prevail in the moral world, as it does in the material? Is there obedience and order and peace in society and in the soul? Or is all here in discord, and conflict, and misery? Is there peace here? Or is there existing in the soul and in society a permanent state of contradiction between will and law, an unceasing strife and battle?

The fact that the laws of God are not the laws of man will hardly be disputed by any. There is not here any debatable ground; facts, which lie all around us, meet us daily and everywhere, settle this question beyond contradiction. Nor is the fact

limited to nations and communities involved in the darkness of paganism ; it is equally true of societies the most advanced in civilization and Christianity. Selfishness is to a large extent the usual motive of human action ; while reverence to God and love to man among millions are mere words, not realities to influence their conduct. We see evidences of this everywhere, not alone in cities, the vast haunts of crime, but in quiet towns and in rural districts. Acts and crimes are every day committed, and every day condemned as vices and crimes by the common judgment of humanity. Civil society, the State, is armed with authority to repress wickedness and to punish offenders against law. Civil law is but an embodiment of the divine law, the violations of which are injurious to society. There are vices forbidden by divine law, of which civil law cannot take cognizance. Falsehood, and slander, and lewdness, and theft, and robbery, and murder, are everywhere prevalent. Conflicts, and disputes, and fightings, and wars mar the earth and embitter the peace of society wherever human society is found. There is a grasping for more in utter disregard of the right. The hungry are unfed, the naked are unclothed ; yet God's provisions are abundant for all. The few squander, while many starve. This is all clearly not in accordance with the design and law of the great Creator ; it shows the moral world to be in a fearful state of conflict, disorder and misery ; for neither can exist unless God's laws have been violated. His laws, if obeyed by humanity, would produce universal peace in society, and purity of life in individuals. There is somewhat amiss in this world, whether we can sound the mystery of it or not. There is something wrong in society, or all these injuries and offenses and crimes could not exist. God never made man for such a purpose.

But it may be said that, while all this is clearly against God's government and law, it is but the exception ; it is limited to the few, the ignorant and degraded, and in great part may be attrib-

uted to perverted teaching, to the want of education and moral culture. This is undoubtedly true to a fearful extent, and in relation to sins of a high grade, to such as human legislation declares to be crimes against society. Still there is yet a mighty mass of vice and misery, which cannot come under this category. It is true that men have committed acts once deemed right, but now adjudged to be wrong. Society is every day throwing aside its erroneous beliefs and moral judgments, and in that way making daily progress; still, daily are acts being done and crimes committed, acknowledged by all to be wrong, deserving of condemnation and punishment. The acts we speak of are those admitted, recognized, held for wrong, immoral, criminal, and not those which men think are right and ought to be done, under imperfect knowledge and a mistaken faith.

The doctrine of St. Paul and of Christianity is, that all men are sinners, wrong doers; that there is none that doeth right and sinneth not. This doctrine of the universal *criminality* of the whole human race in the sight of God, appears harsh to some, and unnatural to many. Humanity seems to them to possess a nobleness and aspirations, which lift it far above such a state of criminality. There is much that is great, much that is noble, much that is truly sublime in humanity. It is yet a sun, though for the time shrouded in obscurity. It is the sun in an eclipse. Still the question returns, Is it true? Are all men sinners, wrong doers? This is a question of fact, as well as of revelation; it is a question of human consciousness, since a man cannot be a sinner, a wrong doer, without being conscious of it. What, then, is the voice of humanity? What is the voice of human consciousness? What the response of the consciousness of every individual human being? Unless this asserts the universal fact of human criminality, St. Paul must be mistaken, and Christianity a mistake. The truth of God, the teaching of God, the word of God, can never be found in conflict with the consciousness of humanity. God has not

revealed one fact in the soul, and another and different one in His word.

It will now be necessary definitely to settle what is meant by sin. We choose to use this word as it is more comprehensive than any other word in the language. It includes every act, to the doing of which blame can be attached, which can be pronounced criminal. It is not every wrong act that is blameworthy, criminal; the act must be the act of a rational being, performed under such conditions that blame can be attached to the doer. It is no abstraction; it is a person only of which sin can be predicated. The blame or praise, which is to follow, is blame or praise to the person, not to the act. It is not the act of killing a human being to which we affix the idea of criminality; it is to the individual, rational, responsible being who did the act, that we attach the idea of criminality. We call *him* criminal, not his *act*. There is often much confusion introduced into morality by overlooking this important fact; by undertaking to attach a moral character to an act, and adjudging its criminality, the criminality of an abstraction, instead of that of an agent, an individual, the doer. A little experience in a court of justice would cure mere speculators upon morals of an error so patent there, yet prevalent in books. The question there propounded ever is this: Is the *person* accused guilty? Is he, under the circumstances, criminal? Was the act done with that intent and knowledge, and under such conditions as to render the doer blameworthy, criminal? There is here no abstraction to be tried, but a human being, and only a human being.

From our previous analysis of human consciousness, it is clear that *sin consists in acting in contradiction to, and in violation of, our moral judgments and beliefs*. These moral judgments are subjectively the law of God, to violate which is sin. By acting are here of course meant to be included all possible mental and outward acts, thoughts as well as deeds, to which can be affixed a moral character. This too, we have already hinted, was the true view of

St. Paul; but as this is an important matter, and much is depending upon a clear and distinct apprehension of it, we may be permitted to pursue a little further the opinion of the apostle on this branch of moral metaphysics. We have referred to his views as embodied in a few passages; we will now refer to others. This doctrine is recognized in the first chapter of his Epistle to the Romans, where, after enumerating certain sins which were prevalent among pagans, he adds: Who knowing the righteous judgment of God, whereby all that do such things are worthy of death, not only commit these sins, but take delight in their fellowship with sinners. Wherefore, thou, O man! whosoever thou art that judgest others, art thyself without excuse, if thou doest evil; for in judging thy neighbor, thou condemnest thyself; since thy deeds are the same, which, in him, thou dost condemn. Here the apostle places the ground of his charge upon the fact that the pagans knew these acts to be wrong; condemned them in others, and yet did the same acts themselves, and delighted in the society of the men who committed such known sins. The object of the apostle is here clearly to convict the pagan of sin upon his own code of morality, in order to lay the ground for showing even to him the necessity of redemption and pardon. He could not succeed in doing this until he had convinced the pagan, hearer or reader, of conscious sin. And, therefore, he concludes in these words: "But reckonest thou, O thou who condemnest these evil-doers, and doest the like thyself, that thou shalt escape the judgment of God?" Here is a direct appeal to consciousness for a knowledge of sin; the acts were in violation of their moral judgments, and so worthy of the judgment of God. So, again, in chap. 2, v. 12, of same epistle, we find the following: "For they who have sinned without law, shall perish without law." How perish? The law here referred to is clearly the Jewish law; hence those who have no knowledge of this law, are still to be condemned; and if condemned, it must be by some law; and by what law save by the law of their own moral judgments, which he has proved be-

fore that the pagans had all violated. This is clear from a subsequent passage: "For when the Gentiles, who have no law, do by nature the works of the law, they, though they have no law, are a law unto themselves; since they manifest the work of the law written in their hearts, and their conscience also bears them witness, while their inward thoughts, answering one to the other, either justify or else condemn them," as will appear at the judgment day. This is a remarkable passage, disclosing, as it does, the apostle's analysis of human consciousness. The pagans, he asserts, are a law unto themselves. They have, then, a law, and what law can that be but the law of their own moral judgments? So, too, they manifest the law written in their hearts. What law can this be but that law which all men are conscious of; that they are blameworthy if they violate their own moral judgments? This is a law of human consciousness; a law written by God in the heart of every human being. So, too, their thoughts answering the one to the other, justify or condemn them. What is this but the rising of those emotions of pain or pleasure in the soul, after a moral comparison has been made between the act and the belief? The pagan is here represented as self-condemned; and self-condemnation can only arise from our having done an act adjudged wrong by our own standard of right, by our moral belief. So, again, in 14th chapter Romans, 14, "I know and am persuaded in the Lord Jesus, that nothing is in itself unclean; but whatever a man thinks unclean, is unclean to him." Here again the lawfulness of an act, indifferent in itself, is placed on the ground of faith, or moral judgment. If a man thinks an act wrong, it is wrong for him to do it. How can this be except that the doing of it violates his own moral judgments, and brings discord into his own soul, discord between it and the great lawgiver Himself, whose law the individual has violated, as he verily thinks. Again, in the 23d verse of the same chapter, "But he who doubts, is thereby condemned if he eats, because he eats not from faith or belief that he may eat, and every deed which

springs not from faith, is sin." The question here discussed was whether it was sin to eat meat; this question was to be settled by the moral judgments of each Christian; though lawful to him who thought so, it was still unlawful, a sin for him who thought it was not permitted by the law of God. Here again man's moral judgments are appealed to as the ground of his condemnation; knowing these acts to be wrong, you did them, and therefore your guilt. This seems to be everywhere the language of the apostle. And what other principle is broad enough to include Jew and Gentile, Christian and Pagan, and bring them all under condemnation, a self-adjudged condemnation? We can see none; and in this principle, we can see just what the apostle was aiming at—a universal consciousness of guilt. But there can be no self-condemnation except in cases where the act is a violation of our own moral judgments, our own beliefs of right and wrong, of good and evil. On this assumption, self-condemnation is possible, and on no other.

Such, then, being the true definition of sin, what is the voice of our moral consciousness, and not only of ours, but of humanity? Do all men sin in this sense? Is it a fact that all men do violate their own moral judgments? the law of their own moral nature? Do men always do the thing they consider right, and abstain from the thing they consider wrong? Or do they not at times do acts that they know to be wrong, and abstain from acts that they know are right? Do men act up to duty as understood by themselves? or do they not at times fall below it, fail to act up to its requirements? Such, then, is the real question; a single question stated in different forms, and what says human consciousness?

We assert it as a universal fact, that no man ever did, or ever will live, who does not violate his own moral judgments; act contrary to his own moral beliefs; does not do acts which at the time he knows to be wrong; and when he had done these acts, he was self-condemned for doing them; he experienced those emotions of pain which ever follow an act of conscious wrong doing.

The experience of every human soul must confirm this assertion. Let every reader examine himself, let him go down into the secrets of his own consciousness, and deny, if he can, that he has never thought a thought, indulged a desire, or performed an act which he knew to be wrong. Can any one say, with truth, that he has never experienced the pangs of a violated conscience? That he has never felt guilty of having acted wrong? Are there no acts which he would gladly obliterate from his memory, if he could? since they never come up before the mind without a thrill of anguish being sent through the soul. The murderer knows that it is wrong to murder; the thief that it is wrong to steal; the liar that it is wrong to lie; and the most enlightened moralist and Christian will still answer that the same is true of themselves; that, though they avoid all open immoral acts, there are still thoughts, and desires, and passions which come up in the mind in a way that they ought not. They see a breadth and comprehensiveness in the divine law which other men less illuminated never see; and though others may see no wrong in them, they can see daily short comings in duty which others do not.

If we consult the history of humanity, we shall every where see this truth standing out—that *the morals of a society are ever below its moral judgments*. The literature of every age demonstrates this. Sins, vices, crimes are, and have ever been, the topics of discussion by the historian, the orator, and the philosopher. Even the coarse wit of an Aristophanes was applied to gathering and holding up to the common vision of his age, its sins, its vices, its acts falling below the common standard of morality recognized by his cotemporaries. In this fact lay all the sting of his wit; this was the point that made all to feel its truth. He compared for all the wide difference between their principles of right, their moral judgments and their daily acts. Socrates did the same thing; he searched the consciousness of every one he met in order to show him that he lived below his own standard. The literature

of every age and nation teaches the same truth, confirms the same facts. The vices of the age are its great burden. Read Tacitus, and see what fearful denunciations he utters forth against the corruptions of his times ; what is true of him is equally true of Thucydides, and of every other historian and writer. They all show a knowledge of duty altogether above the morality of their age and nation. And unless the moral standard of the historian was that of his age, his denunciations would have no power over his readers ; they would appear as idle ravings to a reader, who considered these acts all right, all moral, not in any respects monstrous, outrages against humanity and plain violations of the general judgments of society. Nor could they be debatable questions ; for then denunciation would be wrong, as the acts might be regarded as right by those doing them. Acts, to become the object of satire, or such fearful denunciations as Tacitus deals forth, must have been considered as wrong by every mind, known to have been such by the doers of them themselves. It can hardly be necessary to cite examples of this proposition in modern literature, since its whole burden has mainly been to stigmatize sins and vices, and to bring community to act up to the known moral standard of their era, the standard of thought. But it is unnecessary further to pursue this kind of illustration ; it needs only to be suggested to be admitted.

We must conclude, then, that we are all sinners, have come short of that duty which we have all admitted. Judged by our own law, we are all found to have sinned against it ; we are all found guilty before the tribunal of our own consciences. Pagan and Christian experience here testify alike. St. Paul, then, when he included all men under sin, did but assert what all human observation asserts, what the consciousness of humanity emphatically asserts. Every code of morality, whether Christian or pagan, has either expressly or impliedly admitted it.

Such, then, is the condition of humanity ; no one lives up to his

own moral judgments; all are violators, therefore, of God's law. We do not undertake to assert the reason of all this; we simply wish to verify the fact; since this fact must necessarily change the entire relation of man to God and his law, and the character of morality in its practical application.

This fact does not impeach the character of God. He made man free; and in so doing, was compelled to admit of the possibility of sin; since a free agent cannot be framed on any other assumption. This free agency and its consequences must then have come within the plan of the divine mind. But, some one will say, this makes God the author of sin. By no means. *Sin is the voluntary act of a free agent, acting against his own moral judgments.* There is here no compulsion. The wrong doer feels conscious that he could have refrained from the act, if he had chosen so to do. We all feel that we alone are blameworthy for our sins; no mind can throw the blame of them upon God. He has done all he could in consistency with man's free agency, to induce him to do the right and avoid the wrong. All that is required of humanity is to act up to its own standard of rectitude, and all feel that they have ability to do that. Whether, then, we can explain the mystery or not, the fact is apparent that God is not responsible for man's sin. Human consciousness affirms this great fact, and exonerates God from all responsibility on account of it. Whether God might not have made different beings, with different capacities, it is unimportant for us to inquire. The interest now is to ascertain what we are and what our present condition is. This is a practical question; the other one of mere curious speculation.

CHAPTER XV.

THE FALL—ITS CONSEQUENCES.

WE have thus seen that men are sinners ; have violated their own moral consciousness in violating their own moral judgments. Humanity is verily fallen ; it does not know and obey God as God, and his laws as the laws of its own happiness. What, then, is the consequences of this fall ? What is the true condition of humanity in view of this startling fact ?

We have, in our analysis of consciousness, established the *fact* that the violation of our moral judgments, on reflection, draws after them an anguish of mind, the intensity of which is now unknown. This fact shows that pain, suffering, is the consequence of sin, and the necessary consequence ; a consequence which cannot be avoided, while man's moral constitution remains as it is. This pain arises in the soul, as we have seen, whenever the thought of the sin is before the mind, and must remain just so long as memory remains to call up the past, filled, as it is, with wrong doing, with sin.

Now God is a God of justice. He must enforce the administration of His law ; and its obligation, as we have seen, can consist only of pains, sufferings affixed to its violation. To permit His law to be violated, and no ill consequences to follow from this violation, and fall upon the violator, would be simply to give up His moral government, and permit wickedness to run riot in His do-

minions. If there is to be no difference between the obedient and disobedient, then there can be no importance attached to the one or the other; both would be, in the end, in the same condition. This would be of course to take from the divine law all sanction, all obligation; thus rendering morality impossible, since it cannot exist without an obligation.

There then must be a difference between those who obey God and those who do not. We know of no other penalty which God can attach to the violation of His law but suffering, the suffering of the human soul. We have seen, too, that our consciousness discloses the same law in the mind, whereby men, who violate their moral judgments, do suffer, and that, too, most intensely. This administration of God is one of law. He has affixed his penalties to its violation, and, as judge, He can only carry out the laws of His own enactment. Nor can the number of violations make any difference; a single violation, reflected upon, calls up the pangs of conscience as intensely as many violations could. A single act of sin is rebellion against His authority, the highest sin that can be known; nor can any sin be less. Whenever man sins, violates God's laws, he sets aside God's government; in act says, he will make his own laws and govern himself. God, as governor, must either enforce the penalty or suffer His authority to be set aside, treated as no authority, as it would be if He did not execute His laws upon the offender. No human government could stand if its laws were permitted to be violated with impunity; it would be an authority without a sanction, which is no authority at all. God, then, must maintain His authority by enforcing the execution of His laws.

We know, also, that our moral constitution is such that we must suffer those painful emotions which ever follow sin. And as these feelings must arise on the contemplation of a wrong done, a sin committed, how are we to escape these pangs, this agony of the mind, which has flashed forth occasionally so fearfully vivid in the

experience of some in this life? This agony, too, is more and more intense as the mind sees more and more clearly the character of the act done. If, then, a time should ever come to the soul, when the sins of a whole life shall stand vividly before the mind, and their true enormity be appreciated by the soul, who can calculate the intensity of that agony which must then be the soul's inheritance? For as long as the sin remains, so long must the agony continue, as is apparent from the nature of human consciousness. While sustaining the relation of legality to God we can see no end to this state of mind. Hence it would seem, from the very nature of the mind and soul, that under a system of law, punishment for wrong doing, for sin, must continue while the soul continues; and if there is no cessation to its existence, there can be none to its pains. This is undoubtedly the result to which an accurate analysis of human consciousness must lead us, and cannot lead us elsewhere.

This, too, is the result to which every logical mind has ever come. Philosophy has labored in the depths of this great mystery, but has never been able to fathom them. Indeed Grecian philosophy boldly proclaimed, that if there was a God of justice, there could be no escape from the just penalties attached to a violation of His law. Justice and pardon have ever seemed irreconcilable to the human mind, inconsistent with the maintenance of a government of law.

Such, then, is the condition of humanity; a just God, a violated law, and a guilty humanity, with unknown capacities for suffering in view of having violated this law. A fearful prospect! Some make their escape in universal scepticism; unwilling to meet consequences which they cannot refuse, they boldly deny the premises from which they logically flow. This is the resort of infidelity, and a dangerous one is it if their denial should prove untrue. This system gets rid of all law and of all obligation, and of course of all guilt; but all this belies our moral consciousness, is in con-

fict with our knowledge of ourselves, and cannot, therefore, be true ; for if there is no obligation on man to obedience, there can be no guilt in man for disobedience. Guilt and obligation are bound together ; the former cannot be experienced where the latter is not felt. And yet we all know we are guilty ; we are conscious of this fact in our inmost soul, and nothing can obliterate this consciousness from the soul but a forgetfulness which shall wipe out for us all our past, cut us off from it as completely as though it had never been. This we know to be impossible while we preserve a consciousness of our identity, and we must retain that while thought and being last or immortality endures.

Still the soul sees that all is right ; that God has done for human happiness all he could do without depriving man of his highest attribute, that which constitutes his humanity—a free will governed by reason. We can see no injustice in all this, nothing impairing the character of God, the creator and moral governor of His universe ; His justice, goodness and truth all stand vindicated, even in the judgment of humanity itself. It is an exhibition of that stern justice, which, when man administers it, makes his eyes to run in tears, and his heart in blood ; but it cannot be given up without leaving God's universe a prey to discords, and conflicts, and wars, and crime, and misery. Human happiness is possible only on condition of a divine government, which shall enforce obedience and order. While all this is unanswerable, there is still something in the human soul, in human consciousness, which loudly protests that this is not all of God's dealings with humanity ; not a complete view of His government over it.

CHAPTER XVI.

THE TRUE CONDITION OF HUMANITY AS DEVELOPED IN CONSCIOUSNESS.

In the last chapter, we exposed the final results to which an administration of law on the part of the divine government seemed conclusively to lead us. We have now to inquire whether human consciousness is in harmony with these conclusions. Our moral views must ever be subjected to this test, or otherwise we may be led astray from the truth on a subject as deeply involved in difficulties as man's moral relation to his Maker. What, then, does human consciousness say on this subject? Does it teach us that we are thus bound down under a government of law, awaiting only the day when its penalties shall be executed upon us, since all have violated this law? Or does human consciousness indicate the existence of other attributes in the divine government, which throws a gleam of hope on the dark cloud hanging over all the future? Our present inquiry looks to a solution of these all important propositions.

If we look into our own consciousness, we find there faculties and capacities, which a mere administration of law does not satisfy, does not require. We find ourselves led to pardon the wrong doer, one who has injured us, when he shall exhibit such feelings as to show that he can regard us as he did before the wrong, and that we can regard him, too, in the same light. This fact is founded upon a condition—the condition that the offender has laid aside all feel-

ings of hostility toward us, and has come to regard us with that affection which knits true friends together. There is then a change of mind, of heart, on the part of the offender toward the party injured, and upon this change is founded the grounds and justification of the act of forgiveness. The joys of friends thus reunited are none the less sweet and intense ; but, on the contrary, the love of friends thus reconciled, is said to be deeper and purer, and sweeter than if no offense had intervened between them. It is believed that such are the teachings of the human heart.

Now, here is disclosed in consciousness the faculty of mercy, of pardon and of joy consequent thereupon. This faculty is in the human soul ; it is developed in practice, and human governments are modified in their administration of law by it. It has been everywhere exhibited in the history of humanity, and applauded as its highest and noblest manifestation. This universal fact must be founded on something in the soul, on a capacity implanted there by the great Creator Himself. Now, if God is omniscient, takes

as present in his boundless mind all that has been, is or shall be, then has God taken into view this attribute of humanity. But it could not exist in the human mind, unless it first existed in the divine mind. God could create in other minds only what was first in His own ; he could not create the faculty of mercy in man unless the same attribute was found in His own mind ; otherwise God would have created beings unlike Himself, with faculties of which He Himself was ignorant. This would be simply absurd. Whatever, then, is developed in humanity was present to the divine mind ; and whatever thoughts of mercy man has, were first in the divine mind. This must be so, or God is not omniscient, does not know all the thoughts and intents of the heart, and all the acts of the will ; but God does know all these, and, therefore, must man's capacity for, and man's thoughts of, mercy have first existed in the divine mind. God, therefore, is a God of mercy as well as of justice ; and mercy implies the possibility of a sinner's being recovered from the terrible consequences of his own sins.

In this act of mercy and forgiveness, there is no weakening of the power of law, no impairing of the force of obligation in the soul. The law broken, the duty violated, appears more sacred and holy after the violation and forgiveness than it did before. The offender has had a taste of the misery incident to violated duty and broken law ; and both the offender and the offended cling the closer together, and exclaim : " Oh ! how wrong it was ! how terrible the misery ! We will never, never repeat the offense ; the law is holy, just and good, and we will strive never to violate it again. In obedience to it is found all our happiness ; obedience was love and joy ; disobedience, hatred and misery." Such are the feelings of the heart of a repentant and forgiven offender ; and from all this, the law broken appears to his mind holier and more sacred than it did before he had broken it. New feelings, too, have risen up in the soul consequent upon the offense, the repentance and the pardon ; feelings the purest and strongest and most enduring and happiest, which a human soul can experience, There is also another fact developed in the soul. The offender becomes more anxious to obey ; he strives for obedience as the priceless treasure of his life, and under this striving, his life becomes more and more pure, more and more conformed to the law, and more and more happy as this conformity to law grows more and more complete. Each fall and recovery but increase his strength to meet and overcome new temptations ; and in this way he disciplines his soul to every good and noble deed, and to all righteous ways. His life is a life of discipline.

On the other hand, the offender, the violator of law, who refuses to repent, is strengthened in his opposition to it ; hate is developed in his soul instead of love. He stiffens himself in rebellion against law, and disciplines himself to all unrighteous ways, and to base and wicked deeds. He goes on from day to day perfecting himself in wickedness, and developing the bad feelings of his heart, until murder itself is contemplated without horror, and per-

petrated with deliberation. This is the discipline of condemnation, and the end thereof is misery. This aspect of humanity is as manifest as the other, as clearly developed in human consciousness, and, therefore, true.

These two aspects of human consciousness show that mercy and forgiveness and improvement are a part of the experience of the soul ; while if repentance, sorrow for the wrong, does not intervene, the soul is hardened and emboldened in its disregard of law, until there is developed therein the passions and feelings of a fiend ; the humane in man becomes, as it were, fiendish. These two facts demonstrate that there is going on in every human soul a progress towards good, or towards evil, a development in humanity of the divine, or the devilish, of the elements of happiness or misery. The offender feels, too, in his very soul, that there is a chance for recovery, to become better : conditioned, however, on exercising the feelings of sorrow for the past, a profound reverence for the sacredness of law, and an earnest determination to obedience in future. Human consciousness proves that human improvement, the progress of the soul in purity is impossible except upon these conditions, and upon these conditions alone. We know of no other way, in which man, once fallen into sin and crime, can ever be reinstated and recovered ; can ever get rid of his hate and misery, and regain his love and joy.

There is, then, a provision made in the soul itself, a capacity there created, calculated to meet the wants of a government of law, modified by the interposition of mercy. Hence we may infer that God's administration of law is to be so modified ; or otherwise God would never have adapted the human soul to such an administration. There is ever a wonderful adaptation in God's creation : where there is light, there is the eye ; where there is the male, there is the female ; wherever there is law, there are subjects for it to operate upon ; so where there is a government of law, the administration of which is modified by mercy, man's nature is adapted to receive it, and be

improved, elevated and purified by it. We find that such is the endowment of the soul, and, therefore, the moral government of God must be adapted to the soul; or rather the soul was adapted to that. Thus much for the teachings of human consciousness; for in what has been thus far said, we have not gone beyond it. No inquiry has been made into an objective law, but simply what is the subjective law of the mind itself. Nor can it be said that all this arises from education; for education can only bring out what is in the mind itself; the ability, the capacity, must be in the mind, or there is nothing for education to act upon. And, if it were true that this development and these facts had been experienced but in a single soul, it would be just as conclusive as to the existence of the capacity in every other mind, unless it is to be maintained that humanity is not identical in all; that minds are unlike and dissimilar; a proposition which no one will undertake to uphold. But these are facts found in the history of every soul, in the developments of every conscience. It matters not what the law violated is; it is a moral judgment, and must produce the same effects and results in all minds. It is the *fact* of a violation of a moral judgment, not of any particular moral judgment, which develops these feelings and states in the soul. Hence, as all have moral judgments, and have violated them, all must have experienced the feelings which have been heretofore indicated and enforced.

But it is necessary to go somewhat more into detail on this important inquiry, since upon its true solution depends man's moral condition in relation to the divine government. We have already seen that the mind presents two aspects, two sides as it were: one towards the *natural*, and the other towards the *spiritual*; the first is sometimes called the *understanding*, the faculty of judging according to sense; the other the *reason*, the faculty of judging according to the spiritual. In the notions of the understanding is developed the useful, the expedient, the application of means to ends; in the reason are developed the ideas of right and wrong, of law, of obli-

gation, of duty. The former find their prototype in nature, the latter in the divine mind ; for man cannot conceive of an idea which has not already existed in the divine mind. The notions of the understanding are the mind according to the flesh ; and the ideas and laws of the reason are the mind according to the spirit ; the understanding is conversant alone with the notions derived from perception ; the reason with ideas and laws derived either directly or indirectly from the divine mind. The understanding cannot comprehend the spiritual ; nor can the reason comprehend the natural ; the former is governed by utility, by motives ; the other by law ; the one is moved by pleasure, the other by duty.

These two principles of action are ever in conflict the one against the other ; the reason ever tending to subject the body, its passions and appetites to the wholesome restraints of law, of moderation, of temperance ; the understanding ever tending to subdue the reason and spirit to nature, to govern it by natural causes, and to bring it in subjection to matter. This conflict is so apparent, so striking, that the earlier Orientals attributed to man two souls, the good and the bad, which were ever in conflict, each striving for the supremacy, and the man became good or bad, as the good or bad soul obtained the mastery. The same idea has prevailed generally in one form or another ; in one aspect man being compared to the brutes, and in the other to the gods ; as half of earth and half of heaven ; as brute and angel united in one. These various ideas shadow forth the prevalence of the notion of an irreconcilable antagonism between these two faculties of man, these two forms of development, called here the understanding and the reason. The same idea is developed by St. Paul in Romans vii, 23 : " For I behold another law in my members warring against the law of my mind and making me captive to the law of sin, which dwells in my members." Again : " For they who live after the flesh, mind fleshly things ; but they who live after the spirit, mind spiritual things." Here the apostle clearly recognizes two distinct sources

of action for man ; what he calls in the one case the law of sin and death, in the other the law of the spirit. And they who obey the law of the flesh, give their attention to the things of the flesh ; but they who obey the law of the mind, give their attention to spiritual things. This view clearly corresponds with our division of the understanding and the reason, the one partaking of the flesh and the other of the spirit ; the one leading the mind to carnal gratifications, and the other to spiritual acts of duty.

This idea, so generally prevalent, must also be developed in the history of humanity. Man is born an animal ; natural generation brings him under the law of flesh, of the outward world, of matter. The outward world, through sensation, first awakens human consciousness, first calls into play human intelligence. The new born child is subjected, on his entrance upon existence, to the law of matter, of the flesh. His physical wants are first called into action, and first become impressed upon the mind ; the child is truly first an animal, before he is born into a spiritual life. The first influence over him, then, is the influence of matter, of the flesh, of the body ; he learns to yield to the calls of appetites, and desires and passions ; he acts as he is acted upon. The first influence is that of cause and effect ; the child hungers, and he eats ; he is thirsty, and he drinks ; he burns himself, and he avoids the fire ; he is denied his wants, and he becomes angry. In this way the mind starts out in its existence in bondage to the body and sense, and ever after this influence struggles hard to maintain its ascendancy over it. Wealth becomes a mean of gratifying these cravings of nature, and men have recourse to all and any means to accumulate wealth, which secures physical gratification and ease. In this state of human development, the will is influenced by these bodily wants and desires, and thus acquires the habit of being directed and governed in its volitions by desires ; and hence philosophers have been found who have identified will and desire, laying down as the law of its action, that the will is governed by the strongest

desire or motive ; forgetting, however, that there was a spiritual as well as a carnal in man, and that the will was in turn governed by the diverse laws of both ; by desire in carnal acts, and by law in spiritual acts.

In time, no one can tell exactly when, a new development takes place in the human soul ; a new set of faculties and capacities are developed when ideas first enter the mind. These ideas do not originate in the mind ; the idea, the law, comes from another spirit. The parent instills into the infant mind, as soon as possible, the idea of right—things to be done, of wrongs—things not to be done, of a law requiring some acts and forbidding others. In consequence of this teaching, the feelings of obligation and duty arise in the mind, and a law is now enthroned there which claims to hold in subjection all those desires, and passions, and appetites, by which hitherto the individual has been governed and controlled. *The spirit is now born ;* and thereupon springs up in the soul this perpetual conflict between these two distinct laws embodied in humanity. The body is now regarded as a servant to the mind, as its mere transient dwelling place, and to which all its powers and capacities are to be subjected, until the law of the spirit becomes the sole law for the government of the man. This life, and this law of life, are wholly distinct from the other ; the one is developed by matter, and the other from the spirit, by truth, by law, by ideas ; the one is a natural birth, the other a spiritual one.

The natural man, the man of the understanding, the mind according to nature, has attained a considerable strength and vigor before the spiritual man, the man according to reason, the mind according to the spirit, is born ; hence the spiritual life is at first weak, and requires much spiritual aid in preventing it from becoming strangled by the power of the natural man. Hence the continual efforts of parents to bring their children to yield their minds to those laws of the reason, which hold in check these natural desires and passions, to the influence of which they are so prone to

yield. This raising of the spirit is hard work, indeed, harder by far than the raising of the body ; yet there are few who comprehend its full importance. So strong, indeed, are the powers of nature that, if no influence derived from other spirits was brought to bear on the contest, nature would obtain the mastery, and the spirit become in reality enslaved to the body, to the flesh, to nature. How fearfully true is this of children, who have grown up, like trees in the forests, or wild weeds by the way-side, under the influence of the law of nature, and without any education of the spirit ! They have no conception of the true, of the spiritual ; their notions are limited to the wants of the body ; and crime is only a mean for the attainment of this end, the gratification of the bodily wants. This shows, moreover, that man left to himself would never attain to the spiritual, never attain to the ideal, to the conception of a God. Hence God revealed His existence, His law, His truth to the spirit of man ; and it is still necessary for one spirit to reveal to another spirit these spiritual ideas, which can be derived in no other way. It is literally true that there is a spiritual birth ; for what is born of the spirit is spirit. The spirit in the child is brought into life, into consciousness by the spirit of another, and so is born of it. "I have begotten you," says St. Paul, (1 Cor. iv, 15,) "through the gospel." Here he calls himself their father ; he has begotten them by the truth, which he has poured into their minds ; and which truth became to them the source of a new life, a spiritual life. It is clear that a mind left to itself would be left to the teachings of nature, and only its understanding could, under such teachings, be developed ; the reason or spirit would remain unborn, unconscious, inactive, undeveloped ; and the man, acted upon only by nature, would become a little more intelligent than the beaver and the elephant, and as ravenous for the gratification of his own appetites as the hyena and the tiger.

Herein lies human depravity. Our nature is disturbed, unbal-

anced ; it no longer acts according to its primal law ; the reason and the understanding, the divine and animal in humanity, no longer act in harmony, as God designed that they should. Nature is strong, vigorous, encroaching, subduing ; while reason is feeble, obscured, inefficient, sluggish, inactive, yielding ; hence nature and not reason governs humanity. In a state of perfection, reason, fully developed, would govern, and will and understanding yield obedience to its laws, and concord would then be restored to the soul, as peace to revolutionary populations by a universal observance of the same law. But the reverse of all this is now true ; man disregards the laws of reason and follows the motives of the understanding, until the divine in him has become so enslaved to nature, that he has no ability, no desire even, to emancipate himself from this bondage. Hence all men do sin, do violate their own moral judgments, have ever done so and will ever continue to do so until the spirit shall put off this body of death, and be clothed upon by a spiritual body ; then shall reason assume the supremacy, and will and conscience act in obedience to its laws ; then shall humanity be perfected ; but until then, humanity is depraved.

This word "depravity," is of Latin origin, and is not found in the Bible ; it is employed to embody or express the conclusions of men's minds, upon what is, in their judgment, found there. It comes from *pravus*, meaning crooked, deformed, wicked, and when combined with the prefix *de*, it forms the verb, *depravo*, meaning to deprave, or render worse, to corrupt, to spoil, to distort. This is the whole meaning of the original, though among theologians it has been employed in very different senses ; still, the real meaning is to corrupt, to spoil, to make crooked, deformed. Humanity has been spoiled, distorted, deformed. In its normal state, reason and its law should govern the will, the man ; now, reason is enslaved to sense, and will follows motives and not law. In his normal state, man would act in obedience to his moral judgments ; now he acts

in flat contradiction to and in violation of them. The first man was created with reason fully developed; now man is born with his natural appetites developed and his reason undeveloped. So great has been this disturbance in our natural powers and capacities, animal and spiritual; so changed has been the balance between them that no man is found along down the entire track of humanity in history, who has acted in conformity to this primal law of his being; who has not violated the same, and thus exposed himself to those painful emotions ordained to influence man toward the right, and to scourge him for the wrong. Here, then, must have been some fearful shock sustained by humanity, from which it has not yet recovered. That there is anything like *sin* in this state of depravity is impossible, since sin is a personal thing, the violation of an admitted law; while this depravity is in nature, though its fearful consequences, like the pestilence, and the earthquake, and the storm, afflicts all humanity. Still it cannot be *sin*, no personal act, for which the individual is responsible, or can be held responsible. It is depravity, a spoiling, a rendering crooked, a distortion of humanity, for which all suffer, but for which no one will be punished. If the human soul lives up to its present duties, it will not fail of its reward in consequence of this depravity, this spoiling of its nature.

Such, then, is the condition of humanity; the understanding and reason in perpetual conflict; the understanding born first, the reason last; the understanding strong, the spirit weak; the understanding taught by that exacting teacher, nature; the reason by a feebler one, the spirit of another. Still, there is teaching for the spirit. The law of truth, as understood by the teacher, is instilled into the opening spirit, and with difficulty comprehended by the reason; yet to some good degree apprehended, so that man's moral nature and faculties are brought into play, are cultivated, are developed to some extent. We also, as a consequence, discover the workings of this inward conflict between reason and understanding;

we have a desire to obey reason, and yet are perpetually acting in violation of its laws, and led astray, captive by the understanding; so that the best of men can only say that to will is present with me, but to do the right is absent; the good that I would, I do not; but the evil which I would not, that I do. But in the good man, striving to live according to the law of reason, of the spirit, there arises a feeling of sorrow, of regret, and a more earnest struggle to live up to the law of reason, and escape from the bondage of the understanding. The life of the good man is indeed a life of perpetual repentance for perpetual failures in duty. He, however, struggles on in groans and tears in this battle of life, discomforted and disheartened, until he cries, O, wretched man that I am! who shall deliver me from this body of death! Where shall I obtain ability ever to act in conformity to the right; in conformity to my own moral being? Where! O where! shall I find peace for my troubled spirit? This is a wail that has ever gone up from earth, like the exhalations of a sun-bright morn. The cultivated Greek and Roman looked to their offerings of flowers, and gems, and spoils, and hecatombs of cattle, while the more barbarous Oriental offered up the fruit of his body for the sin of his soul. Where can humanity find that upon which it may fall, as fall it must, and, Titon like, rise therefrom invigorated, strengthened, encouraged manfully to carry on this battle of life in hope of a final victory. These terrible questions, philosophy, unenlightened of God, has never been able to answer. There has ever sat the Sphinx propounding these her fearful riddles to every human soul, and has devoured all who rashly undertook to solve them, since all have failed.

The history of humanity, as well as the individual consciousness, teaches us that humanity is on trial, in a state of probation, feebly striving to do the right, to obey its reason, its moral judgments, the divine law as apprehended by the reason, and yet ever failing, ever suffering. We learn this from human consciousness, from facts disclosed in our own minds and in the history of humanity.

For these facts we do not go out of ourselves ; we find them the same under the influence of all teachings, of all systems of morality, of all forms of religion. This is the voice humanity sounded forth along the whole line of history, as distinctly as the notes of the church going bell of a bright, serene and quiet Sabbath morn ; and we find confirmation of it "strong as proof of holy writ" whenever we look inward and study the history of our own consciousness.

The riddle of the Sphinx remains unanswered by philosophy ; Christianity comes to answer it, and does answer it in her way ; is that way in harmony with human consciousness ?

Christianity reveals the existence of a God ; morality is compelled to assume the same fact. Christianity reveals this God as the moral governor of the universe ; morality is compelled to assume the same. Christianity declares that God will punish his creatures for wrong doing ; morality, including the idea of obligation, is compelled to admit the same fact. Christianity declares sin to consist in the doing of what one knows to be wrong ; and human consciousness confirms its truth. Christianity declares that suffering is a necessary consequence of sin ; and human consciousness responds to its truth with a fearful amen. Christianity declares that the soul, as long as it continues in sin, shall ever suffer ; human consciousness with unutterable groanings speaks forth the same doctrine. Christianity reveals the true laws of God and the soul ; and human consciousness declares its need of such knowledge. Christianity teaches that all are sinners ; human consciousness declares the same truth. Thus far Christianity deals with a government of law, and teaches the consequences of disobedience to it. In all these matters it goes not a whit beyond the assumptions indispensable to a system of morality, which shall include the ideas of obligation and duty. Hence atheism, or these teachings of Christianity, is the true theory of the world ; man is driven to choose between blank atheism, and thus much of the Christian revelation ; the first

is in contradiction with our own consciousness; the latter is not; hence there ought to be no doubt in a sound mind on which side truth lies.

Christianity, assuming that all men are sinners, proclaims a system or plan by which the consequences of sin may be avoided, and humanity enabled to know and obey the truth, without in the least impairing the authority of law and the administration of divine justice. Philosophy has never proposed a solution to this difficulty. The terms of this plan are plain and simple; a belief in God, in man's sinfulness, the sacrifice of Christ as a condition, and repentance on the part of the sinner. Most of these beliefs we have as moralists; the death of Christ is the peculiarity of Christianity, the corner stone of the whole scheme. The necessity of this is laid in the necessity that some act should be presented to the universe, by which, while the repentant were forgiven, the sanctity, and goodness, and holiness of the law might be maintained. To pardon without some great act of this kind might leave upon the mind of intelligence the impression that there was little difference between obedience and disobedience. Hence Divinity came down to earth, clothed in humanity, revealed His truth to men, and then suffered that those who should receive His truth, believe in him and repent, might be saved from the terrible consequences of sin. This remedy is called for by the voice of humanity; it renders possible what unaided reason held impossible.

Christianity, too, assumes that men are all sinners and will continue to be such; that its teachings cannot make perfect, cannot in this life prevent falls from duty; but accepts an earnest desire and effort to obey the truth as a substitute for perfect obedience. Now this is all in accordance with human experience, with the voice of consciousness, as we have already seen. All feel this state of trial as their true condition, and all yearn for aid to their weakness in this conflict and battle of life.

Christianity meets the weakness in human reason; it declares that the spirit of God shall aid the spirit of man in this fearful struggle. While it assumes that we are not able of ourselves to overcome this fatal bent of our nature toward sin, (and in this human consciousness is to the same purport,) it also declares that this spiritual influence shall supply human weakness so that man shall come off victorious in the conflict. The teachings of consciousness lead us to feel the need of this aid, since no man of himself has yet been found to obey in all things. It just meets the wants of the soul; it furnishes that whereon it can fall, and rise refreshed and invigorated. Christianity requires humanity to do all it can, and that this spiritual aid shall be sufficient to accomplish the earnest desires of a struggling soul. Human consciousness discloses a yearning in the soul for just such aid; man needs some spiritual influence to supply the weakness of his own spirit; a spirit working in his spirit, and both bearing conscious testimony that progress is being made in the moral or divine life.

Christianity, in its mode of recovery, meets man's consciousness. We all feel that sorrow, repentance for sin, is the only condition upon which reformation is possible. The criminal, who does not feel this sorrow in view of his crime, can never be reclaimed; but he will the rather go on in crime from one degree of enormity to another, until all crimes are alike to him. Human experience teaches this, as also does human consciousness. Now, Christianity stands upon this fact, and declares *repentance* the first step in human recovery, without which nothing can be done; it also represents that the sinner who does not repent, is growing more wicked day by day, until he will attain such a point in sin that repentance will become impossible. Thus does Christianity meet one and all the wants and necessities of our nature, and does it in harmony with the laws of our own spirits, and in aid of what in us is spiritual.

Christianity, then, proposes to communicate the correct law by which the mind ought to be directed; it claims to reveal the true

laws of objective morality ; the laws by and for which the soul was created ; the laws which will secure its harmonious development, and perfection in spiritual life. It looks to a recovery of humanity from the effects of that fall, by which all its balance is overthrown, and its spirit enfeebled, and nature strengthened. It renders the task of the moralist a hopeful one in this, that it brings divine aid to carry forward his teachings ; without this his instructions will be vain. Why, then, should not the moralist admit Christianity as a part of his science ? Can he change humanity without it ? Has mere moral teaching ever checked the downward tendency of national virtue ? Has morality alone ever preserved a nation virtuous, when wealth flowed in, and animal gratifications became easy to be obtained ? Did not cultured Greece and warlike Rome sink under vices engendered by wealth ? While poor, they remained virtuous ; but wealth brought in vice, and national extinction.

Nor is there any thing in Christianity which can militate against the character of God. We see that man possesses this faculty of mercy, and hence God also must possess it ; hence it is apparent that Christianity is but the manifestation of the divine character. We see also in man that pardon on the ground of repentance tends to elevate our ideas of the sanctity of law, and leads us to put forth more earnest efforts to obedience. God's administration of law, modified by a system of mercy, cannot then tend either to lower his own character or that of His law in the minds of His universe, but on the contrary tends to exalt both, seeing that even the repentant could not be saved from the fearful consequences of sin without the sacrifice of the divine in the human, without the life and death of His son.

Christianity takes the sinner from under a government of *law* and places him under a government of *grace*. Under a government of *law* there was no hope for human recovery ; under a government of *grace* there is hope for all those who choose to accept its conditions. Man is born into the world so conditioned that

under a government of law there would be no hope for him. Hence God provided at once, on the occurrence of depravity in humanity, for this its altered condition ; He introduced the attribute of mercy into His government. Once the condition was, *obey and live* ; now it is *repent and believe*. The government of God is now a government of mercy ; just what is needed to meet the wants of humanity as disclosed in human consciousness. We all feel and know we do sin, and, therefore, need an administration of grace, and not of law. This *grace*, however, is upon condition ; and he, only, who complies with the condition can obtain the benefit. This condition is the restoration of the soul to a state of harmony and obedience to the divine law ; as repentance is the first step in the process, repentance is made the first act to be done. Now human governments can pardon only the criminal who shows evidence of reform ; it could never pardon him who was still thirsting to commit crime. No more can God pardon the sinner refusing to repent ; not even God can change moral character without sorrow for the past. No one will desire to be changed until he sees the hatefulness of the life he is living ; he must see this before he can be sorry and yearn for a purer one.

This fact of man's fall into sin, develops on the part of God and man faculties that could not otherwise be developed. Under a government of law, God's goodness and justice would be manifested ; while under a government of *grace*, God's mercy and love for humanity are exhibited in the brightest colors, and gratitude and love are developed in man. If man had not sinned, these attributes of the divine mind could never have been known to His creation ; nor would those fountains of love and gratitude ever have welled up from the heart of humanity, as they will when the redeemed shall voice forth that *new song*, inspired and dictated by the fact of man's sin and his recovery by the pure favor of God. To learn the intensity of these emotions for grace bestowed upon humanity by divine mercy, witness the joy, and gratitude, and

thanksgiving of one who has been relieved from deep distress by the unbought and unasked charity of a stranger. Will the debtor who has been saved from slavery by a benevolent stranger—will the slave, redeemed from the iron chains of bondage, be grateful to the friend who has done it? So will the soul, redeemed and purified from sin, and filled with a peace passing understanding, be grateful to the divine Being who made all this possible, and then sent His spirit to render all this probable, practicable and certain. O! how his heart will gush forth in love to his God and his Saviour. No wonder there should arise a new song in heaven, since the redeemed have feelings and emotions to give utterance to in sounding strains, of which spirits not fallen must be ignorant. Indeed, humanity redeemed stands higher than angelic natures, possessing joyful experiences, which they can never know. Here, then, is the law honored, elevated in the minds of all, as holy, and just, and good, while mercy shines forth a new attribute, like the star of evening, brighter than all others.

But it may be asked, could not God have prevented all this sin? It may be so, though we know not; and yet we cannot see how it could have been, if man is to be left a free agent. If God had made him so he could not sin, then he would be no more free than the moon in her revolutions round the earth, or the earth in its revolutions round the sun. When God made man as He did, He left it for him to decide whether to obey or disobey, and He could do no otherwise without departing from His own plan. But who can complain of the justice or goodness, or mercy of God? His laws tend to happiness, if obeyed; He executes His justice only on those who have willfully done what they knew they ought not to do, and what they felt able to avoid doing. There is no injustice here. And when humanity fell, and became subject to be born to sin, He no longer required a strict obedience; He now only demands repentance for the past, and an earnest effort to do the right in future, He Himself having provided all beside, necessary to secure success

to man's weakness. Man is now condemned, not for violating His moral law, but for refusing to accept of these gracious offers of pardon and recovery. If men will refuse these easy terms, easy if they but have the *desire* to accept, what complaint is there to be laid to the charge of the Almighty? Has not He done all He can do for the happiness of His creation? All who refuse to be purified on these conditions will admit the justice of their final condition, whatever that may be. But who are those who complain of God? They are those who wish God to perform an impossibility, to make them happy while engaged in violating their own moral nature. Man is made to be happy, when acting according to the law of his being, and to be miserable when acting otherwise. You might as well expect a clock to keep time when its wheels were all running in opposite directions, as the human soul to be harmonious and happy while its daily life was carried out in perpetual violations of the nature and constitution of the soul itself. There is no ground, then, to impeach the divine character. We know in advance that all must be just as it ought to be; because God cannot do otherwise. We may always repose on this assurance, whether we can comprehend the divine administration or not. Whatever is, is right, so far as the action of God is concerned; so far as humanity is concerned, we may be equally assured that whatever is, is not always right, since man can and often does do wrong.

If, therefore, in the creation of man, God did contemplate man's sin, no injustice can be imputed to him; unless it was unjust and not good to create us in his image with free wills. When sin did occur, He made ample provision to rescue man from its consequence, so far as it could be done without violence to His nature, and to reinstate him in his former relation to Himself in a more exalted condition, than if humanity had not fallen.

But we must not pursue these comparisons further. Our object is not theology, but morality; we designed only to refer to those points of contact wherein morality and human consciousness come

in contact with Christianity. The two systems must harmonize, if both are true. In this way, the thoughtful mind, commencing with morality, will necessarily be led into Christianity, and, if beginning in objective Christianity, it will be necessarily led into true views of subjective morality. In this way the conflict between subjective morality and objective Christianity will be brought to a close; and the earnest and sincere searcher after subjective morality will be led on to the truths of revelation, instead of becoming, as is now too often the case, mired in the depths of pantheism, or a theism, which in reality denies a possible God. It is a melancholy fact that so much of the correct, independent, educated mind of this age becomes sceptical as to Christianity, or its existing forms, and labors to construct new religions of humanity, new social organizations, new gospels on the divinity of labor; when Christianity, rightly apprehended, includes all there is of truth in any of these speculations, and something additional, and more important still: the assurance that the earnest, sorrowful worker for light and truth and salvation shall have his strength made equal to all obstacles and hindrances, so that he is sure to come off victorious, and more than victorious, triumphant and rejoicing in this great struggle, this battle of life. Let these men remember that while they are crushing with Titanic blows the shams, and hypocrisies, and insincerities of a world become formal, there is a truth lying at the bottom of all these, which, rightly apprehended, is the germ of an eternal life. On the other hand, let the makers of creeds and systems of theology, and of objective morality, recollect that an earnest and sincere mind, working in the field of truth, is a priceless thing, though its utterances may sound strange when tried by our systems and creeds; it is doing the work of God, as will in time appear, when the result of its labors shall be summed up in a larger experience. Such a mind is in quest of some truth overlooked, some new aspect of humanity and duty. These minds have their beliefs deep down in the soul, earnest, absorbing beliefs, by the light of

which they labor in the vineyard of truth, and of God, for some good purpose. They are neither hypocrites, or shams ; but earnest workers, as they believe, in God's cause, and the cause of humanity.

In concluding this long chapter, it may be remarked that every thing shows that humanity is passing through a state of trial and purification ; that all the instrumentalities of society tend to this end ; parental teaching and authority, the institution of religion, and the action of the state, all tend to teach truth to the soul, and to strengthen it in making this truth the principle of its life. The great object of all is to bring humanity up to that perfection, to which all are conscious it can and ought to be brought, when reason shall be enlightened and filled with truth, and the will obey its laws, until harmony shall be restored to the soul, the fruit of which is love and peace.

CHAPTER XVII.

THE SPIRIT—ITS INFLUENCE.

AMONG the other influences, which have been alluded to in the last chapter as aiding humanity in the work of self recovery, is that of the spirit of God. This is of course a fact of revelation and a doctrine of Christianity. Still, it may not be uninteresting to examine it in the light of human consciousness and of history. Such a remarkable fact as this, that God does directly teach humanity, does communicate directly with the human soul, would be likely to be seen at times in some remarkable manifestation of humanity, wholly unexplainable on any ordinary hypothesis. We do not now allude to those admitted cases of miraculous intervention for the instruction of humanity; but to those secret and unseen influences which may be manifested through the thoughts, and ideas, and teachings of individuals.

The doctrine of revelation assumes that man, unaided, cannot work out his own recovery; hence revelation declares that God's spirit works in man's spirit, both to wish and to do his good pleasure. The spirit of God, in this sense, is the completion of man's spirit. All this is, however, done in harmony with man's free agency. Such is the teaching of revelation. Now, is this aid of the divine spirit restricted to those who have heard of the Christian religion? This is probably the view of most theologians; but is it the correct one? If a pagan labors to live up to his light and

knowledge, is it true that God would not by His spirit enlighten and strengthen him? There have been earnest, true, sincere men and women among pagans, striving to do their duty as they understood it, struggling to live up to their moral judgments so as to keep a conscience void of offense. Did God never breathe into such souls his spirit and power to encourage and aid these true seekers in the work of self purification and reconciliation? Have there not been minds who in this way attained ideas of God greatly in advance of their age?

Now there is not anything in all this contrary to nature or human consciousness. Mind acts on mind by means of language or signs; but it is not the language, or sounds, or signs that are the things communicated. These are mere means to an end. One mind has a thought or idea; it wants to make another think that thought, conceive that idea. It cannot communicate the thought or idea; it cannot take its thought or its idea and place them in the mind of another; all it can do is to stimulate another mind to think its thought, to conceive its idea; and in doing this, the thought and idea become the thought and idea of the other mind, and original in it. It matters not what the means of communication are, the thing accomplished must ever be the same; and that is to cause two minds to think the same thought, to think alike. Words which represent sensible objects, of course call up a former impression in the mind; but words, which represent thoughts, embody ideas, can never do this unless both minds have already formed the same thoughts. This cannot be the case when new moral truths, new ideas, are to be communicated; these have never arisen in the mind to which it is sought to communicate them. How language and signs can be the means of communication between spirit and spirit, we know not; the language and the sign only operate on the senses, and not directly upon the spirit; the reason is reached through the understanding. The mystery is how one mind can set another mind thinking as it does, form-

ing the same ideas that it does ; this is the mystery of spirit working in matter. Now, if all this is done, is there any thing unreasonable in the fact that the divine spirit should be able to call up in the human mind its thoughts and ideas? Nay, is there not more reason in favor of spirit unembodied communicating with spirit embodied, than in one embodied spirit communicating with another embodied spirit? If God created the human spirit and clothed it in a material body, is it supposable that in so doing He has cut Himself off from all means of communion with it? that He has placed the human spirit beyond the direct reach of His power? This would be an impeachment of God's wisdom in the creation, and a limitation upon the action of His moral government over humanity. That He does so communicate with His intelligent creatures is affirmed by positive revelation. Nor can there be any reason why the exercise of this influence should be limited to Christian, and denied to those who never heard of Christianity. Has God abandoned the heathen and withdrawn His cognizance and government over them? That he can inspire the pagan mind, we know from the history of Balaam, who, a pagan, when called to curse Israel, was compelled, by divine power, to bless and speak good of them. It seems a narrow view of God's mercy to suppose that earnest, sincere pagans are beyond the reach of His spirit, or that He has not at times poured into the mind of a pagan thoughts and ideas he never would have conceived of if he had been left to himself and the twilight that shone around him. God has had a purpose for good in leaving so large a part of humanity to the obscurities and darkness of tradition, yet every where the fact of a divine Being, creator and governor of earth and man, has prevailed, more or less disguised and obscured by the conceptions of ignorance ; but still there has stood the *fact*, a fact brought home to every mind, taken up into every mind, and become there the root and source of other thoughts and systems of thought. Man's responsibility to this Great Being was also a current belief as well as the

fact that prayer offered to Him by a human soul was beneficial to the soul, as well as a duty. With these original ideas, suggestive and pregnant with great truths, is it strange that now and then a pagan mind must have caught sight of the spirituality of these ideas, and of some of the consequences flowing from them? If they did, would they not serve to develop his religious nature, and lead him earnestly to pray to this Great Spirit to enlighten his mind upon the great riddle of life, and enable him to conform his life to the will of this Great Being. These pagans did believe something; they were not all knaves, all liars and hypocrites, all shams. When paganism became to be so regarded by its votaries, it soon fell into disrepute and contempt; and the imperial power of a Julian could not breathe again into it the breath of life nor reimpose it upon public belief. Ancient poetry is full of this idea of human dependence upon the divine power; nor could this be a sham; it must have been believed in; if not, it never would have found a place in epic poetry, the whole effect of which would have been destroyed in the reader's mind, if it did not faithfully embody the prevalent notions of the age and the men. Now these ideas would, in minds profoundly disposed to religious emotions, call them up; they would become spiritualized, and the mind come to regard God somewhat in the light of His true character as creator and benefactor, as good and wise, as pure and holy, while the outgoings of their own hearts might be for some conformity to this divine character so inadequately apprehended. Man's whole moral and religious nature could not have remained dead, undeveloped, under the effect of paganism. We know it is not true of pagans now; they do believe, and that belief calls forth devotional feelings, sublime actions, and unselfish devotion. This will be seen illustrated in Mr. Livingstone's book upon South Africa. Read his account of the rain doctors in his first chapter. He says that "the belief in the gift or power of rain making is one of the most deeply seated articles of faith in this country. The chief Sechele

was himself a noted rain-doctor, and believed in it implicitly. He often assured me that he found it more difficult to give up his faith in that than in any thing else which Christianity required him to abjure." Here we have the declaration of a most remarkable man, after his conversion, that he did honestly believe in his power to make rain; that with him this was no sham, no imposture; that he followed his incantations for making rain because he believed in the truth of his power. This single fact shows in what absurd things, absurd to us, but God's truth to them, the mind may honestly indulge. It will not do, therefore, to consign all pagan populations to the world of shams, and hypocrites, insincerities and impostures. And we learn from consciousness that what the mind receives as true, is true for it, and will develop its moral and religious emotions. It is certain, then, that there must have been pious souls even under pagan superstition; men who groaned under the burdens, and disappointments, and sufferings of this present life, and yearned to be purified from its pollutions and crimes, and elevated into a region where the overwrought and suffering soul might be at rest. They had the dream of a golden age, when the gods came down to earth and taught the human race the arts of peace; they dreamed of a happier land, where all was sweet peace and enrapturing joy. There must have been religious feelings developed among these pagans, or they never would have shaped any such dreams as ancient fable and poetry embody.

Facts, too, are found in history apparently unexplainable upon any other assumption. We see here and there along the track of history now and then a mind appearing and standing amid his age and generation in strange contrast with the masses around him, like Mont Blanc rising above its encircling hills and valleys. He seems to have obtained a new and deeper insight into the mystery of the world, and man, and God; an insight so far in advance of his age, that he stands forth a wonder, and a mystery, and a miracle to it and all after time. Such was Socrates, amid

the sophism and scepticism of his age. His life has ever been a mystery and his death a deeper one still; while his teaching seemed half divine, inspired by another divinity than that of pagan philosophy. He seems to have been commissioned and sent to proclaim those views and truths necessary to develop and cultivate the moral powers of the coming centuries, preparatory for the teachings of that diviner philosophy, which was to come by Jesus Christ. He turned the attention and thought of his age inward upon the soul, and pressed the necessity of a life conformable to the moral truths, which the reason apprehended. He insisted that humanity must be true to itself, must develop itself in accordance with the laws of conscience. He himself did not manifestly understand fully the import of his own work; he felt, if we are to believe himself, that he was taught by some benignant God; that great thoughts, too high almost for utterance in the language of Greece, were impressed upon his mind, he knew not how; and that a voice called him to the office of diffusing them among his fellow-men. He was a veritable missionary, fully believing that he was preaching a divine truth, vitally important to human welfare. So deeply was he impressed with the high character of his mission, and its divine origin, that he asserted that a demon or spirit held communion with him and instructed him what to teach. Will it be said this is a falsehood, a mere trick to win the populace? Who dares charge with so base a lie him who laid down his life in vindication of its uprightness and the importance of the truths he taught? Such denials do not get rid of such men and such facts. That he believed in something of the kind, there can be no doubt; it is consistent with his whole life and character. How far in advance of his age his teaching was, may be seen in the calm serenity with which he drank the deadly hemlock. Why should it seem strange that he did believe in a divine teaching, as he experienced the outgushing of those great thoughts, which still enlighten and instruct the world in the

dialogues of Plato and the Memorabilia of Xenophon? They grew upon him he knew not how, and came from whence he knew not. As he turned them over in his mind and saw the manifold applications of their deep wisdom, and how mightily for good they must work in humanity, why is it strange that he should fancy himself in conference with some divine teacher, who through him was to work in the human soul for a higher culture and moral development than the Grecian mind had ever yet attained? The early Christians considered his teaching as half inspired. And why might not God, wishing to prepare the pagan mind for the teachings of his greater son, have revealed truths to Socrates calculated to work in the pagan soul that moral culture so necessary as a preparation for the success of the gospel, and which culture in fact the teachings of Socrates and his disciples did work out in the Grecian mind? We know that from Socrates went forth an influence which created a new life in the Grecian soul, and moulded and shaped its moral powers and faculties so as to prepare it for the reception of that higher truth, which is born of faith. Socrates taught that the moral judgments were to be obeyed; that the soul by yielding obedience to them would receive a culture and development hitherto unknown. Such was in fact the effect of his teaching. The Greeks and through them other nations were educated to form moral judgments, and taught the vital importance of obedience to them. Hereby was the truly spiritual in man developed, the mind prepared for the reception of those spiritual truths which were for the healing of the nations. Is there anything strange or impossible in all this?

So, too, read the history of many a pagan mind, which has accepted Christianity. How is the wonderful revolution in the Sandwich Islands to be explained? How happened it that a pagan and barbarous King and people cast aside their pagan idols, and thus prepared themselves for the reception of the gospel, already on the way to their benighted land? What explanation

is to be given of Elliot's praying Indians, already religious and spiritual before they ever heard of Christianity? The same is true of many a pagan; he has seemed already prepared for the reception of the truth; his soul all penetrated with religious tendencies, all alive with religious emotions. When the truth is presented, the mind grasps and apprehends it at once, and the religious life starts far advanced. Other minds among the same people remain wholly unimpressed. Such was the case with that African chief, Sechele, spoken of by Mr. Livingstone; he was already half a Christian, before he ever heard of the Christian doctrines, while no one around him could be impressed until after long and faithful teaching. What is the ground of this difference? Wherein does it lie? How happens one pagan to be so much in advance of all around him? It is not education, for there is none of it; it cannot be moral *teaching*, for there is none of that also. There are innumerable examples of individuals nurtured in paganism, who have shown a remarkable moral culture and development; so that Christianity has been accepted by them at once as true, simply from its wonderful adaptation to meet wants already felt in their moral nature. What save a divine breath could make men educated under the same system of darkness, thus so widely to differ? Where else can we find an adequate reason for such a fact?

How often too do we witness great moral changes arising mysteriously in individuals, and unexplainable upon schemes of mere human philosophy! Many a soul, rushing headlong in the downward career of dissipation, has been checked up in his mad chase, and suddenly, abandoning his old haunts, and habits, and associates, turned to a life of virtue and religion. The reason for it will be like that given for the conduct of the prodigal son; he suddenly came to himself, and as it were at a glance, sudden as the lightning's gleam, he saw his own degradation and crime, and the wickedness of his life; and, through an agony of spirit, through suffering, his

soul becomes purified and cleansed from all its moral defilement; and he begins a new life, a life in the spirit. How often do serious thoughts intrude into the mind amid the rush and whirl of life, we know not how; unless some unknown spirit has filled our minds with them, whispering to us, *ye are in the way of death; walk ye no more therein!* How often, amid scenes of mirth and gayety, and the ringing laugh, the mind becomes suddenly impressed with serious thoughts, which come thronging through it in solemn train, like a funeral procession with its pall, and silent tread, and thoughtful faces? Whence come they? Not from the surroundings of the soul; these are all the reverse; they are all noise, and mirth, and thoughtlessness, which speak only of the narrow present. Great truths too have often flashed upon the mind as if by inspiration; and we indeed call such minds inspired; and may there not be more in this than a mere figure of speech? Pagan Greece attributed the introduction of all her most useful improvements and ideas to some God; thereby evincing that in her opinion, there was something of the divine in a great thought, or an important invention. There must be some ground for all this; men must have seen the divine in such acts, acts so far in advance of the age, and so beneficent in their effects. Human consciousness must furnish a foundation for it, or the idea would not have become nearly universal among nations covered up in the darkness of paganism. The origin of oracles would have been impossible, if there had not been a want in humanity to be satisfied. Nothing can grow up in society, unless there is some want in humanity which calls it into being. Things like these do not grow up without a cause, and can not be kept alive, unless they meet some craving of the human soul.

What else than this assurance can console and encourage the wounded spirit, struggling in life's battle? Seeing the right, and willing to do it, yet constantly in act coming short of the will, and perpetually falling in the conflict, what but the aid of such an in-

fluence can stimulate the soul still to struggle on, rising from its falls but to fall again ; but never fainting, never discouraged ; because it is God working in it both to will and to do ; and who in the end, if he ceases not to strive, will array him in gorgeous robes and crown him with an immortal victory. Indeed, who would have courage to work onward in this work of recovery from sin, and the perfection of the spirit, were it not for the assurance that God is our co-worker, and with Him all things are possible ? It is this conviction which alone can justify man in applying his puny powers in the great work of social progress and regeneration. The world lieth in darkness ; what is man that he should flood it with light ? The earth is covered with giant wickedness ; what is man that he should assume to remove it ? Superstition holds on to populations with the gripe of a Titan, and what is man that he should rise up and undertake to loosen it ? It can be only this, that can justify man in the effort to purify and christianize the world ; *I am with you, even unto the end of the world.* This renders all possible, all easy. To minds, therefore, denying God's intervention in human affairs, the effort to christianize the world appears ridiculous, absurd, hopeless, impossible.

CHAPTER XVIII.

SOCIAL MORALITY.

WE have now ascertained the actual relation of humanity to God and His law ; we find that all men do sin, do violate this law ; that the human soul is born without that truth which is the light and life of it, and can obtain it only from its teachers ; that it is prone ever to depart from this truth when obtained in its action ; and, therefore, needs early and constant training in the way in which it should go. Society seems organized to accomplish this teaching and training for every new born soul. It receives it on its entrance into life, into the bosom of the family, and accompanies it all through life with its influences for good or evil. Society, however, is no creature of human volition. It grows out of the very wants of humanity. The child is born under such circumstances as to render the family a necessity. God, therefore, requires parents to protect, nurture and educate their offspring. This is the plain teaching of a morality which has God for its stand-point. And upon the family is built all the other organizations of society. We are born into society, and we cannot escape from it, if we would. Such is God's ordination, and He has fitted and adapted the human soul for society, and has rendered society necessary for it. The law, then, upon which society rests and is organized, is a divine law ; and its duties are equally plain ; it must provide for bodily wants, and educate the soul for obeying the law of its creation.

In this is involved the duty of teaching and training ; the duty of filling the mind with God's truth ; the duty, as far as it can be exercised, of leading and aiding the reason to obtain the mastery over the will. Unless this is done, humanity, born as it is, must become a slave to the understanding and nature ; and the spirit remain undeveloped and uncultivated. If God thus purposed to develop the human soul, as it is clear that he did, then society is the appointed instrumentality to carry out this purpose, to secure this end. God, too, has communicated His truth to humanity in society ; it is by society that this truth must be kept, and handed down from generation to generation, by means of teaching and training. This great trust is committed to no one man, to no limited organization of men ; it is committed to humanity as a unit, as a totality ; so that out of a conflict of innumerable minds the truth may come forth pure and unadulterated from individual idiosyncrasies, and selfish corruptions. We see that this must be the law of God ; since no other means are or have been provided for the accomplishment of this great work, this work of all works the most important ; in comparison with which all other work is as the tiny hammer of the child in comparison with the mighty one of old Thor. This is the work for which the world was made, a divine work, God's work, which must be done, and done, too, in God's way.

The powers of society are, therefore, limited to its duties. Its duty is to teach God's law to the untaught, and to lead the unthinking to thought and correct moral action. Whatever is necessary to this end, it can do ; but nothing against this. It can make no law of its own to supersede or override the law of God, as it has no commission from God for any such purpose. Society rests upon God's law, which law all are bound to obey ; hence what every individual is bound to obey, no collection of individuals, no imaginary totality can violate ; it is still the personal violation of each individual, and God will hold each responsible. Societies cannot sin ; but individuals can, and as society acts through its members, it is

its members who sin, in any so called social violation of God's laws. Society, then, in all its arrangements, is appointed to enforce in time the laws of God, not to violate them. Such is the full extent of its power ; He and it can show no commission for any other purpose. God is in society shaping and moulding humanity into His own image, and reconciling it to Himself. He is working through society ; hence society is but God's agency to do God's work, and not the devil's work.

It has been said that society is an expediency, a compact entered into between human beings for their mutual benefit. If society is an expediency, then it can be got rid of, abolished, annihilated. Let these compact making philosophers set themselves down to the work of abolishing society. Where will they begin ? How will they go to work ? As they never have tried it, nor pointed out the way to do it, we may fairly conclude that it cannot be done ; that there is but one way to get rid of society, and that is by getting rid of humanity. But how is society made ? Has any one ever seen a society made ? We think not. Society *grows* ; it is not *made* ; it begins in the family and grows out of it as naturally as the tree grows out of its seed. Men are born into society, and they can escape from it only by escaping from the world. Wherever there is more than one human being, there is society ; these two minds must fight for the supremacy, so that there can be but one mind, or they must act together on God's law, which is common to them both. In this law is found that unity in diversity, out of which all order grows. All men are subjects of God's government, and hence in that have a bond of union ; in enforcing these laws in time, there is still a bond of union underlying society and holding it together. The compact theory assumes that each man is an independent being, free to enter into society, or not, as he chooses. Is this true ? Is man thus independent ? Nay ; rather, is he not bound to his fellow by a thousand ties of God's appointment, from which he cannot escape without violating his duty. Every human

being has duties to discharge towards every other human being. If he sees a fellow being starving, he must feed him ; naked, he must clothe him ; ignorant, he must enlighten him ; vicious, he must labor to reclaim him. This compact theory, then, is an atheistic theory, a theory which ignores God and His laws, and sets man up for himself, acting for himself, and only going into society to secure and promote his own selfish interests. It is said that he gives up certain rights on entering into society. Man derives all his rights from God, all his duties from God. Can he strip himself of either ? Can he give up his right to free thought ? If so, he can escape from all moral responsibility, and avoid God's government. No man can give up the rights that God has given him, since these rights involve duties. Nor was society organized for any such purpose ; its duty is to protect every human soul in the full enjoyment of its rights, and in the full discharge of its duties. Society can neither exonerate a man from doing his duty, nor rightfully interfere with him in the discharge of it. Its office is that of protection to the individual, protection against all who would violate his rights, or obstruct him in the discharge of his duties. He is to be protected as an individual in doing his duty to God, himself, and his fellow men ; he is to be aided, if possible, in this ; never hindered or prevented. Morality cannot be made by contract. Right and wrong are beyond human legislation, and ever will be. Society is, then, ordained of God, not made by compact ; it is God's institution, not man's.

These notions of natural rights, rights of nature, grew out of atheistic ideas of the world and humanity. Man was assumed as an ultimate fact, as an independent fact ; each having the rights of all, and the duties of none. On this theory, there could be no duties ; there were only rights ; and from one fact were all these rights deduced—the fact that each man was an isolated being, entitled to pursue his own happiness according to his own notions, without let or hindrance from another human being. This idea is

the germ of all those schemes of social organization, which are founded on compact, or the assent of its members. Hence man could have no duties except such as were self-imposed. He entered into society on this theory, not in obedience to any law, but simply because he could thus the better secure his own personal ends, his own peace and happiness. On this theory *war* was the natural state of humanity; and *strength* the only legitimate authority. Now it is unnecessary to say that in all this God is not recognized as having created man and endowed him with capabilities, and clothed him with rights and laid upon him duties; because on this *last* theory *war* is not the normal state of humanity. Law exists among men, rights exist, duties exist; and by exercising these rights and performing these duties, society is organized and peace is the result; peace, then, not war, is the natural state of man. Atheism has infected all the social morality of the last hundred years; and to such an extent that even good men wrote treatises on moral and political science, not only tainted with, but founded upon, these atheistic theories.

There were evils existing, which gave this direction to human speculations. Monarchy in Europe had become an oppression; was regarded as a *property*, out of which profit was to be made, as out of any other property. Christian writers had presented monarchy as a divine institution, and demanded for it abject submission. Now such a doctrine contradicted human consciousness; and could not, therefore, command human respect. Every one felt that he had rights as against the government, and as they could not be found in the divine law, they must be found in natural law; the law, which human consciousness proclaimed against clerical teaching. The reaction, therefore, was towards atheism, and an atheistic theory of human society. Human consciousness was bound to vindicate itself against all devil-spun theories and wicked inventions. It therefore met this claim of divine right with a flat denial. As monarchy began its theory with God, consciousness

began its theory in itself ; the one leads to the oppression of the many by the few ; and the other to the oppression of the few by the many. In neither view are there any rights in the true sense of the term ; according to the first, all rights are in the monarch ; according to the second, in an imaginary entity called the people ; in both the actual government could do as it pleased, since on the one theory it represented God, and on the other, the *people*. But this inquiry will not be prosecuted here, as it will more appropriately come up hereafter, when we come to treat of the State.

Enough has been said to show that society is a divine organization, ordained of God, and hence existing, like life, of necessity, independent of human volition and agency. In this view it is clothed with rights, and laid under duties. Its mission is to aid in the divine work of educating, teaching, and guiding God's moral creation. Its rights and its duties are *limited*, not *absolute* ; it can execute God's laws, not violate them. It is a society within a government, organized in aid of the aims and purposes of that government, and hence subordinate and responsible to it.

It has been seen that the duties of society are subordinate to the divine law. Hence its duties are all remedial ; look to the recovery of humanity from its ignorance and wrong-doing. It is to exert an influence for this end, and for this end alone.

Society may be considered as *unorganized*, and as *organized* ; as having *no authority*, or as having *authority* ; as being *without power*, or as being clothed *with power*. In the latter form, society constitutes the *State*, of which government is its organization. Under the first classification, we shall consider those duties which grow up out of man's social relations. The individual owes duties to society, and society owes duties to him. The term society is here used to describe a number of individuals, larger than the family, who are thrown together, and hence are compelled in some respects to act together for the great purposes of man's moral regeneration. Society in this sense grows out of the family into the

tribe, or community, and in the end grows into the State, and becomes organized into a government. If there was no lawlessness among men, if all obeyed the divine law, society would still exist, but not the State. It is in this view we wish now to look at society, and point out its duties towards its members in carrying on this great work of educating, teaching and governing humanity. Under this head will come the family, with all its important relations, *education*, teaching, support, the great duties of society. Society has no power as a society to coerce obedience ; the State possesses this power, and is organized for this purpose. In what we now propose to say, we only look to the rights and duties, and not to a power for enforcing them ; we now inquire only as to what the moral law is in the relations of society ; the mode in which these laws may be enforced, is a matter for subsequent discussion ; it is involved in a consideration of the State.

CHAPTER XIX.

THE FAMILY.

It will be admitted that the nurture and cultivation of the human race comes within the plan of the divine government and of the creation. God, when he plans to perpetuate the human species by generation, and to send each human soul into the world in its present condition, must provide means for its nurture and education; to suppose otherwise would be an impeachment of the divine goodness. God, then, has provided some one or more, whose *duty* it is to receive each human being on its entrance into life and provide for its nurture and education.

The child comes into the world physically incapable of providing for its physical wants; without aid it cannot survive its birth. It must, then, *have* this aid, and it must have a *right* to it; and a right, on its part, implies a duty on the part of some one else.

The child also comes into the world ignorant; its mind entirely blank and its spirit undeveloped. Nature will of necessity call into exercise its capacities for sensation and perception, and hence excite the understanding to action, since this is conversant with all notions which come through sensation and are derived from a consideration of them by the mind itself. In this respect man is the most perfect of animals. He has understanding in common with the brutes, though the human understanding is of a much higher order than that of the brute. Still the brute can reason on mat-

ters of sensation as well as man ; he can recollect facts and draw conclusions from them. The dog can be taught much. He can be taught to restrain his appetite in obedience to authority, and this, too, in the absence of that authority. Mr. Livingstone, in his travels in Southern Africa, says that elephants will move with caution where pitfalls are usually to be found ; that they will seek for them, and throw off the covering which conceals them, so that the younger ones may avoid them ; that they will move off in single file on leaving the water, so that there may be less risk, the oldest leading the column and exploring the way. This is an exercise of the logical faculty of the understanding, of remembering prior facts, and drawing inferences how best to avoid danger depending upon these facts. There is much of science limited to the understanding and the notions formed within it. So, too, is the logical faculty developed within the understanding as well in brutes as men. In the former we see but the very faintest developments—the first steps of it ; still it must be there in order to account for numerous well authenticated facts in the natural history of the animal kingdom below man. Man has, then, these faculties in common with the brute, and their development is not dependent upon education or the will, but upon nature, which will act and does act independent of both ; though any high development of the understanding cannot be obtained without education and teaching ; the mind is rendered more active, more observing, more minute, and more accurate by education, and led to new objects also.

But man has more than this ; to his understanding, as thus defined, is superadded the spirit, reason, the soul, as all these terms mean substantially the same thing. Man is more than an animal ; he has an intellectual and moral nature added to his animal nature. He can form general laws, ideas, construct sciences, know God and feel the force of obligation and duty. It may be difficult to discriminate accurately what man has in common with

the brute, and what is peculiar to humanity ; but still the distinction exists, and in most respects stands out palpably and distinctly. All man's moral nature is clearly peculiar to humanity ; his ability to form ideas of an unseen Being, of His character, His laws, and of man's relation to them, are man's prerogative ; so, too, must be his capacity for science, for forming ideas of the laws by which God created and governs matter. In this aspect of man he is allied to Deity, is created in its image. These capacities can never be called into exercise by nature ; they are developed by ideas, received into the spirit from other spirits, and finally from the Great Spirit, God Himself. This development of the spirit and intellect cannot take place without education and teaching. To secure this development is the object of every other influence and of all means. The spirit is that for which all else was created, and its perfection is that end, to which all else is in God's arrangement but means. This being the case, God could not fail to throw upon some one the duty of receiving and training this immortal spirit for its work here on earth, and its employments in an anticipated future. God could never have left so important a matter unprovided for.

Christianity of course answers this question very distinctly ; does God, through nature, speak any the less distinctly ? We think not. The fact that the parents of each human being have universally attended to this duty is pretty decided evidence that it is founded in the laws of nature, and depends upon no conventionalism, or human compact, or arrangement, or teaching. It must have a more fixed basis than these to be so universal, amid such a variety of circumstance and condition. What, then, are the facts upon which nature necessitates the family ? or, to speak more accurately, what are the conditions under which God has placed humanity, so that the family is a necessity ?

The first fact is the distinction of sexes. The perpetuation of the race is made a natural appetite, as much as eating ; an appe-

tite which compels indulgence. This want can be satisfied only by a union of the sexes ; to have left this gratification to the mere animal appetite would have brutalized humanity.

The next fact is the affection which grows up between two individuals of different sexes. This love is no mere result of the will ; it grows as naturally as our bodies, or the plants ; and it looks to a perpetuation of the race ; it purifies and renders sacred what would otherwise have rendered humanity lower than the brutes. There is nothing, probably, that so destroys all the moral susceptibilities of the soul as the promiscuous intercourse of the sexes ; it wholly obliterates that personal attachment between the individuals of the two sexes, and would elevate a mere brutal gratification into a law of humanity. It is, then, this strong affection, growing up between two individuals of opposite sexes, which leads them to individualize their intercourse, which separates them from all others and binds them to each other.

Out of these two facts arises the family, the relation of husband and wife. This relation, from the very nature of it, obligates the parties to each other and forbids their intercourse with all others. The fact that without this relation humanity must have been brutalized by promiscuous intercourse, is proof positive that it is ordained of God. Whatever is necessary to the perfection of the human soul, to its moral growth, must have been within the scope of the divine plan ; and by these natural appetites, and this love between the sexes, he has effectually provided for its security. It is a necessity in human development. Man is formed into the family just as naturally as the tree grows up, or the rain falls.

The necessity of the relation of husband and wife is also shown in the fact that children could have been in no other way nurtured and educated. The child is born helpless ; who but the parent is bound to attend to its wants ? The mother would know her offspring ; but without the marriage relation, the father could not ; the mother might have affection for her child, even if marriage did

not exist, but this affection on the part of the father would be impossible; for in a state of promiscuous intercourse, no one could be certain who the father of a child was. If, then, marriage did not exist, the child's nurture and teaching must be left to the mother, whose weakness disqualifies her for providing for its wants. But there is still another reason, and a more important one. In such a case, the mother alone would be left to impress herself upon the mind of the child, and the child would be but half developed. Duly to nurture and develop the mind, it needs the influence of both the parental minds; she to mould and develop all the affections of the soul; he, all that is stern, and rigid, and inflexible in the character. No man or woman has been duly educated, upon whose mind there has not been brought to bear the intellects and influence of both parents; the one to develop thought and power, the other affection and duty; the one to instill into the mind great principles and truths, the other to habituate the spirit to mould its conduct by these principles and truths, and thus bring out all our emotional nature.

The subsistence of the child is also best provided for by this relation. The father subdues the earth and causes it to yield the food necessary for the body. The mother alone could not do this. The nurture of the child also requires a division of labor. The child must have constant care and attention; so that the same person could not supply both that and perform the labor necessary to compel the earth to yield her increase of food. The mother now looks to the child, while the father is at leisure to procure the means necessary for the support of the body. The two then are but one, and each is incomplete without the other.

The affections which grow out of this relation, are the ornament and solace of life. To these duties are attached pleasures, which could have been secured in no other way. All that man would have as an individual he still retains, and in addition he now possesses all those joys that grow up in the family circle and around

the domestic fireside, and which could be developed in no other way. Hard would be that character, which should grow up outside of family influence and teaching! It is here that all our emotional nature is brought out; all our kindly feelings; all those dear charities, which grow up around our homes. To love is our first necessity as well as our first duty; love of the mother grows up in the child with the milk he draws in from her breast; it is a necessity under those conditions; but let a child grow up without a home; he may be keen and cunning and sharp as the cutting knife; but love is not there. How necessary to man's happiness the family! God clearly ordained it so that love, which is the highest perfection of humanity, the fulfilling of the law, might be the first emotion developed in a human soul; that life might begin with the warm outgoings of that affection, which was to be its final happiness, the conclusive evidence of a soul in harmony and at peace with itself. Love is the affection or emotion, which the discharge of all our duties must call up in the soul, and therefore its highest state of perfection. It is only through love, that life, and its trials, and disappointments, and duties, are made not only tolerable, but even full of joy and happiness. Let the child, therefore, ever cherish in his heart love, love to all, if he would be happy; for hate is misery, and indifference the absence of joy.

God then speaks just as distinctly through human consciousness and in human nature, as in His revelation, on this subject of the family. But the family is not organized alone for the heads of it, but also for the benefit of the offspring; so that the human soul might receive adequate nurture and training and teaching. All looks to this. It is true the character of parents receives a higher development through this relation than it could receive without it, thereby showing the manifold wisdom of Him who linked to every right act, to every duty, a two-fold advantage, a benefit to the doer as well as to the person to whom it is done. Still the family looks to the child; it is a mean, having reference to that immortal soul,

which God, through the parents, intends to bring into life and action.

The family gives origin to two relations: husband and wife; parents and children; of each in their order.

I. HUSBAND AND WIFE.

Of this relation, we shall say but little. It is deeply important to society and to individual happiness; indeed our happiness is found mostly there, while our trials and painful duties are found elsewhere.

The relation should be founded on mutual love and attachment. Such is the teaching of human consciousness. Marriages without mutual love can never be happy; it must exist at the inception of the relation or grow up afterwards, or the relation will be an unhappy one, and so defeat the object God had in view. Marriages of mere convenience are positive sins, directly against the instincts of our own moral nature; and we cannot violate them with impunity. God has made love the cord to draw two human beings together, and by it to make them one; hence, when this love does not exist, marriage is against the canons of human consciousness, and the divine law. Still every mind must be trained to love only the good and pure. Hence a love may grow up against duty; it however, originates in misconception. The good alone can excite love in a mind rightly trained. Moral deformity cannot excite it; that calls up only loathing. Where then love springs up, there must be seen some fancied good; hence minds need to be trained to read the bad in human character; so that the good may never become involved in this relation with the bad. Appetite will, after a manner, unite the bad; love only should be the bond of union between the good. No pure happiness can grow out of a union between the bad, the vicious. We cannot love moral degradation; hence we should watch our hearts, for out of them come the issues of life and happiness. There may, however, be a mutual love, where some obstacle might render the union not a matter of duty.

There are other considerations to be regarded in entering into so sacred a union. Still where a true love has once grown up between two loving hearts, nothing but its consummation in marriage can secure the happiness of the parties ; if a cloud comes between them, and the union is defeated, there will ever be a bright spot in the past, and a regret in the present.

This mutual love is necessary to secure the happiness of the parties. Where this is absent, there never will be that mutual forbearance, which is so indispensable to the happiness of so intimate a union. It is this love which precludes conflicts ; since love is ever eager to yield on either side and end all strifes by that sweet token, through which spirits rush together. There is here no inequality. Both are God's creatures, having duties to perform towards each other and the world ; each is bound to aid the other in the performance of these duties, while both discharge their own. In all this, there is no question of inequality ; it is a question of duty, and duty alone ; both cannot have the same duties laid upon them, any more than they can be laid upon any other two human souls ; and, if there is inferiority between man and wife, so also must there be between any two men, whose duties are diverse. They are both children of the same God, endowed with the same immortality, and destined to the same state of existence, where the family, having accomplished its mission here on earth, will not exist. One function, one mode of life, one kind of duties, is just equal to any other ; and hence inferiority is an absurdity, an impossibility. Nor could any idea of it arise, if all minds were directed by the divine law ; for then it would be the law that governed their mutual minds, and not the authority of either. Husband and wife then have only to study the right, ascertain that, and be governed by that, and not by the will of either. Conflicts and disputes arise, when this law is lost sight of, and *human will* impiously sets itself up in its place ; then conflict is inevitable. Where the divine ordinance is disregarded and will is set up to govern, then nature tells us that the will of

the stronger must prevail, must conquer, must rule. And while humanity is as it is, differences will arise, and one mind must yield to the other in all matters which do not require a violation of our moral judgments. These are inviolate, and must remain so. And which shall give way? In the world the stronger never yields in a conflict; the weaker must yield or go to the wall. The husband is physically the stronger. Still the wife may be the more intelligent, and her opinion be the wiser; but in a mere contest of wills, no allowance can be made for this. It is simply a question, which ought to yield? One must yield if peace is to prevail in the domestic circle. A plain and fixed rule is the only practicable one. The question of intelligence would be more difficult still to settle; instead of settling one dispute, this mode would only raise another more difficult still. The plain rule is that of nature, the weaker must yield to the stronger, woman to man. Still where mutual love burns brightly, such a conflict can never arise so as to become a knot to be cut, and not resolved; nor can such a conflict arise, until the parties have violated the divine law, have one or both refused to be guided by that; since that law tends to harmony, concord, peace. All conflict grows out of a disregard of this divine law. Hence in a dispute between man and wife, since the divine law is set aside, there can be no other law for them than that of nature, the law of the strongest. If the good and bad are found united, then the good must yield all but duty, for the sake of peace; when a violation of this is required, the continuance of the union becomes an impossibility, and the parties must separate. While this is the true principle, its application in practice can seldom arise; since seldom do conflicts arise which involve or can involve a violation of duty on the part of either.

The parties are bound to respect the moral judgments of each other; neither can require the other to do what he or she thinks they ought not to do, or prevent each from doing what each thinks duty requires him or her to do. The moral judgments of each are

sacred, and cannot be violated without sin. Never then should the parties undertake to dictate to each other in religious matters ; here each is to be governed by their own moral judgments, and cannot without moral wrong give them up.

The duty of each is to labor for a common end, the physical and moral nurture and culture of their offsprings as well as for their own support ; and the mutual happiness of each will be the consequence. In this labor, there are two objects to be regarded, the means for physical wants, and the wants of the spirit, education and teaching. Neither can overlook these. If, therefore, either squanders the wealth accumulated so as to defeat this end, that one is guilty of a great moral wrong, the wrong of wasting on his or her appetites and vain desires the means given by God to educate and train immortal souls. And how often do we see parents wasting in extravagance what their children need for their intellectual and moral culture ! Such parents are guilty of murdering the souls of their offsprings, as well as violating the divine law. Parents are to deny themselves in order that their children may have that moral development and teaching which are necessary to fit them for the sphere in which they are to meet and discharge the duties of life.

But it is not necessary to pursue these details ; it is the principle which we seek to bring out, not so much its detailed applications. The relation is clearly a divine one, and looks to a clearly defined object, the nurture and education of the children that may be given to them ; all else in this relation is auxiliary to this. It receives the soul on the threshold of its existence, and is to guide it into its maturity ; and to guide it rightly too, since happiness or misery are dependent upon this parental guidance of the young immortal mind. How fearfully responsible then are their duties !

II. PARENT AND CHILD.

The infant is born into the family. It is no matter of compact or convenience, or expediency ; it is there by the appointment

of God himself ; and it is there for high and important ends, ends which look to its well being and happiness in life as well as in an anticipated future. The relation gives origin to duties on the part of both parent and child ; nor can these duties be shuffled off, since they are imposed by God Himself. What these duties are will form the subject of the present inquiry.

It is necessary first to clearly comprehend the principle before we can safely proceed to its manifold application. This principle is found in the fact that *the nurture of the body and the cultivation of the spirit of the child are the ultimate objects of the family.*

This principle underlies and governs all their relations between parent and child, and from its applications arise their respective duties.

I. The child then has a right upon the parent : 1, to the provision necessary for the support and growth of the body ; 2, to that education and teaching necessary for the full development of his moral nature ; and 3, to that government, which is necessary to maintain his physical nature within proper limits ; and what the child has a right to, the parent is in duty bound to perform. II. The parent has rights upon the child : 1, to his love and affection ; 2, to be honored in his office of parent ; and 3, to obedience to his lawful commands. We will speak of these in their order.

I. We have to consider the duty of parents ; and, 1, as to the provisions necessary for the body. These are of two kinds, food and clothing. The parent is bound to supply his child with necessary food. This of course does not bind him to luxuries ; only to such wholesome food as is necessary and suitable for the health and growth of the body. The body is necessary to the mind ; hence it must be preserved in a sound condition. A failure to supply such food is, therefore, a dereliction of duty towards the child. So too is the giving of unwholesome food ; since it tends to impair the growth and vigor of the body, and thus impair the development of the mind. By unwholesome food is meant any food which tends to injure the body ; hence all luxuries and rich preparations, which have this effect

upon the body, are equally improper, as what is usually called unwholesome food. Indeed the parental duty is oftener violated by giving children highly concentrated nutriment than in any other way. How many weak parents gratify and stimulate the appetite of their children, until eating comes to be regarded by them as the main business and chief end of life ! The effect of such pampering is not limited in its injury to the body ; it tends unnaturally to develop the organs of taste, until their gratification becomes an object of life, no longer a mere mean to an infinitely higher end. All our appetites, when immoderately indulged, become unnaturally developed, so that the man forgets his divine part in gratifying the cravings of mere animal appetites. This is a fearful mistake on the part of parents ; the ruin of the spirit out of affection for the child. Parents should recollect what is the aim of food : that it should never come to be regarded more than as an onerous duty owed to the body, as a mean for the soul's healthy development. When, therefore, eating is regarded as a thing to be done for the pleasure of it, a good providence of God, the relish of our food, is converted into an end, and used for the crushing out of the soul itself. All anxiety, therefore, as to what one is to eat shows that the person misunderstands the true aim of food and of his own being. Hence eating ought never to become a pleasure to be sought, appetite a feeling to be gratified by a search after choice food. No one should ever permit eating to be a matter of anxiety. Accustomed to plain food, a person eats with pleasure what is placed before him. There is on this point a world of sin committed by parents towards their children, whereby the whole life of the latter is influenced in a greater or less degree. It would be well, if parents would recollect it ; nor is there any escape under the plea that the child wants it. The child does not know what is best for it ; his animal nature is being developed, and he has a right to have himself so restrained that these animal appetites and passions shall not be unnaturally developed and strengthened. God has placed the parent in His stead with refer-

ence to the child, and he must cause the child to act as God has directed him to act. The child has a claim to be rightly guided until he can guide himself. This whole subject needs to be carefully considered by every parent ; lest out of a mistaken kindness he pampers the body until it strangles the spirit.

The next article for the body is dress. The object of this is in the first place to conceal those parts of the body, the exposure of which is offensive to modesty and a healthy morality. For this object, it matters little what the material or form of clothing is. But there is climate to be regarded ; hence clothing must be adapted to protect the body against changes of climate and of temperature. This looks to the quality of clothing, and not to the form ; but the form also may be regarded, since God has endowed us with the emotion of the beautiful, and of course contemplated its gratification. Clothes then may be so made as to gratify this emotion, but yet in subordination to the two first objects. When, however, the form becomes an end in dress, it is an abuse of it, and a sin, as is every act which converts a mean into an end. When, therefore, people look at dress as an *ornament*, and study it for that purpose, God is forgotten by His intelligent creatures, and their powers are misapplied. Parents err greatly on this subject ; they look in the dress of their children for that which will best show off the child and most attract the attention of others. The effect of this is disastrous upon the child. He comes to regard dress as a most important matter, while vanity and pride are being developed in the child with fearful vigor. The child is thus taught to overlook the soul in his vain admiration for the beauty of the body. Parents too strive to distinguish their children from others by dress ; this tends to develop the feeling of vanity. All this is wrong. The child should be dressed so as to be undistinguishable from others, and so as to create in his mind the impression that dress is a mere necessity, which we must provide for, a mere subordinate mean to a great and important end ; whereas many appear anxious to make

directly an opposite impression, an impression that dress and the being admired on that account were the chief end of life. Many a child has had all its nobler aspirations crushed out by this vicious mode of education ; where dress is made an instrument of moral deterioration, instead of being regarded in its true light. Such weaknesses as these, on the part of parents, have ruined many a promising mind ; parental example has wholly perverted and corrupted it. There will be somewhere along the track of being an hour when inquisition will be made for prospects thus blighted and souls thus destroyed, through parental indulgence. It is enough to make one's heart bleed to see a young sprightly child going through this process of being educated for perdition ; to see the poor innocent thing decked off in ribbons and gay colors, like the victim of Roman and Grecian mythology prepared for the sacrifice.

The next right of the child is to education and teaching. In the term education, is included all that is necessary to bring out into fullest exercise the moral powers. This of course implies that the intellect is also to be developed, since that is necessary to a perfect development of the moral powers. We have seen already that the moral and intellectual powers can only be brought into full exercise by an influence from without ; hence the duty of the parent to provide this education, this cultivation of the knowing capabilities of the mind, thus preparing it to judge in time for itself of those truths so essential for its future welfare. The mother is its first educator ; she, if her heart is warm with every great and noble purpose, will receive the new comer into an atmosphere of love ; and its first lesson will be the lesson of love, which it will learn from a mother's happy smile. Its emotional nature will thus be brought into exercise, and its first lesson will also be its last, a lesson of love. Its first experience must also be obtained under a mother's instruction. A child learns much ere leaving the nursery ; it learns to observe, the use of language, and its first faint trials at the discharge of duty. This latter is the more important educa-

tion. The child here learns to have a right and a wrong, and to test its conduct by this standard. In this way its moral nature will be brought into play early, will be kept in exercise, until conscience will become so energetic in its action that the performance of duty will be a pleasure instead of a painful labor. This is that training in which one will continue to walk, when his teacher has ceased from labor. We are not now speaking of the truths which should be inculcated, but of the formation of a habit of acting in accordance with the moral judgments. This habit, like every other, is improved by practice and rendered pleasant by repetition. The moral emotions rise more readily ; the conscience becomes susceptible, and the mind comes to regard in a moral light all its actions. It compares the conduct with the standard in every instance, and justifies or condemns as circumstances require.

This education is all important. The mind will form its habits ; and, if parents do not attend to the formation of right habits, nature, ever active, will form bad ones. The child will learn to act from without, from the influence of nature upon him ; thus the will yields to motives instead of acting from a law formed within the mind. One habit or the other will be acquired, and the parent is bound to see that the influence of the spirit is strengthened and enabled to overcome that of the outward world. The flesh is clamorous for the mastery ; it has all the appetites and passions on its side ; reason is weak and calls for the aid of the parent, or it will go down in the unequal conflict. Hence the vital necessity of this habit of moral reflection, of comparing actions with moral judgments, so that conscience may be brought into play and strengthened on the side of virtue. The child has a right to this training of his moral nature ; it can be trained only by the parents, and if they neglect their high duty, the child grows up under the education of nature, whereby the spirit becomes enslaved to sense, to the flesh. Solomon's injunction to train up a child in the way he should go, is thus seen to be in accordance with the teachings of

consciousness. Still parents are here fearfully deficient. Children are taught to act from any motive rather than from the law impressed upon their own minds. They are left to be governed by outward influence instead of inward law. That firmness of character so essential to mere success in life, to say nothing of its higher end, is formed by this habit of acting from an inward law. There is then something fixed and stable, independent of influences from without. Law becomes the rule of action ; whereas a child, who has not been so disciplined to action, acquires the habit of acting from outward influence ; so long as this influence is in the direction of virtuous conduct, the child will so act ; but let it draw in another direction, and the child will still yield to it, as the twig bends to the breeze. It is in this way, that men without character are formed ; they are unstable, and follow the direction impressed upon them by the last outward impulsions. They have the opinion of the last that has had their ear ; whereas the mind, educated to act from a law of rectitude within, is guided by an inward law, and not by an outward influence. It will not yield to every change of popular passion, because it looks within for its light to follow ; it must know the right ; that known, it must be followed, reckless of gain or loss, popular frown or favor. Such men stand up in troublous times to guide and control an excited populace, to hold it back from wrong, and urge it on toward the right ; while the unstable yield to the popular breeze like the slender twig, and are carried along with it toward the precipice of destruction. Of the one class of men are patriots and martyrs made, of the other, politicians and demagogues. This habit, therefore, is the all-important habit of life, and it will never be formed unless formed by a pressure from without, by the pressure of another and matured mind on the young and immature. Let parents then rightly appreciate the immense responsibilities of their position in this respect. It is true ; human consciousness declares it as well as divine teaching, that a child brought up in the way he should go will not depart from it. This

bringing up consists in training to act as he should act ; and he should act from a law within, and not from one imposed from without.

In connection with this education is the duty of teaching. By teaching is meant the inculcation of those facts, and truths, and principles, and laws, which are necessary for the right government and development of the mind. This teaching must come from without, from other minds. God has committed the matter to be taught to the parent ; the child needs this teaching in order to secure a perfect development of the whole being and its future happiness. The infant mind comes a blank into the hands of its parents ; and its dependence is upon them for that spiritual teaching so essential to its well-being. God has placed the parent in His stead, and requires him to impress upon the infant mind that knowledge of Himself, His works and His laws, without which the mind cannot be developed, and the spirit guided in the way of life. This knowledge to be taught, the parent is assumed to possess, and he must impart it. The child in this can say nothing ; he is to receive this teaching as veritable truth, and act upon it as such. He must have the law before reason can verify its rectitude ; and the parent's reason is therefore substituted for the reason of the child.

It has been claimed that the infant mind should not be thus prejudiced in favor of any system of moral truth ; that it should be left free to choose for itself, when arriving at years of discretion. This is impossible. The mind must have its moral judgments, its laws of right and wrong, for the development of the spiritual ; and, if the parent does not teach, others will ; if God's truth and law are not impressed upon the mind, the devil's laws and untruths will be. It is not, therefore, a question of teaching, or not teaching, but of right or wrong teaching ; the teaching is a necessity of the soul. If the field is left uncultivated it will grow up to weeds ; so if the infant mind is left vacant of God's glorious truth, it will become

filled up with error, and falsehood, and thus start wrong at the very outset of life.

The child then needs the true teaching ; and the question recurs where shall this be obtained ? Shall the parent be assumed to have it, or shall the child be left to chance ? Parents have a love for the child ; hence they will not designedly teach it error ; they will teach it that which they believe to be the truth, that which is the truth for their minds. This is clearly the arrangement which is best calculated to secure the object in the long run ; and it is clearly the one which God has appointed. The child is placed in the keeping of the parent, and the parent is bound to afford that truth which he has received from his parents, and they by intermediate ancestors from God. This truth the child has a right to, so that it may not be misled by error on the very threshold of life.

The Deity has fitted the mind for such a state of instruction. Reason is not developed in the child, when this teaching must be begun ; hence it cannot verify its truth ; but God has imparted the principle of faith as the foundation for moral action ; and faith may rest either upon the verification of one's own reason, or upon the reason of another. Now the child is prone to believe what it is taught, especially what it is taught by its parents ; it has no suspicion of falsehood ; it receives parental instruction as the teachings of God Himself. The truths, and principles, and facts, laws thus received, become to the infant mind articles of faith, and hence subjective truth for it. The parent's reason is substituted for the child's reason. The infant's tendency to credulity, to faith, clearly implies a divine arrangement just suited to the condition of the new born and opening mind. If it were otherwise, the child could not be taught, and hence must have been left to the influence of nature ; she must have become all powerful ere reason could have been developed ; reason, by such an arrangement, must have been enslaved to sense, and its development rendered almost an impossibility. This fact of ready belief on the part of the child in what-

ever its parents may say and teach, is a benevolent provision of Providence for the earliest wants of humanity, for its most important want, its need of spiritual instruction, of moral judgments already formed and verified by parental reason and faith. Without this provision, the moral education of the infant would be impossible.

The facts and truths to be taught must be plain to every mind ; they are the facts and truths received as such by the parent. This is the whole extent of the duty. It is not a question of absolute truth, but of parental duty, and that duty is measured by the moral judgments of the parent. Hence the parent is bound to teach what he believes to be the truth ; the truth which is necessary for the moral development and culture of the opening mind. The parent can teach nothing more without violating his own moral consciousness. Hence, if the parent has imbibed errors, so will the child ; and in this way will the sins and errors of the parent be entailed upon the child ; still, under God's arrangement it cannot be avoided, since there can no one be found in this world of error with whom this mighty power for good, or evil, can be so safely deposited. There is here however a fearful responsibility resting upon the parent ; his own errors stop not with him or her ; they run on through their children to remote generations, misleading and rendering unhappy those whom God has made dear to them. The parent, therefore, should strive for absolute truth, lest his teachings destroy the immortal spirit committed to his love and guidance. We all know how these early instructions cling to us ; how hard it is to get rid of them ; how difficult to become persuaded of the error of that which has been instilled into our very hearts by a mother's love and a father's authority. How intimately then does a child's happiness or misery depend upon parental instruction ! Like the young pilot, who steers his vessel by the principles of his master, and whose success and safety, therefore, depend upon the correctness of that instruction, the child starts out on the voyage of

life under the guidance of parental teaching, and his little bark will have a successful or an adverse venture, just as that teaching has been right or wrong. Let parents ponder well this terrible responsibility ! Teach they must.

This teaching must be adapted to the child's capacity. The object of it must be kept in view in order to understand what should be the character of it. The object is to fill the mind with those laws of right and wrong, with moral judgments of immediate use to the child. The first idea then to be impressed on the child is, that there are acts which it ought not to do, and acts it ought to do. This develops the idea of right and wrong. The parent is as God to the child ; hence the duty of obedience to them is the very first thing to be impressed upon the infant mind. The word of the parent is *law* to the child ; it should be taught that obedience to this is good, is right ; disobedience is bad, is wrong ; that obedience secures love, and disobedience forfeits it. In this way, the moral emotions are brought into play, the spiritual is being developed, and the child is beginning its spiritual life. It is learning to act from a law within. This should be the great object of early teaching, to secure a development of the conscience, a habit of acting in accordance with law, instead of being governed by nature. To accomplish this, the laws and truths taught must be such as are applicable to the position of the infant mind. Next to its duties to parents must be taught those due to others. Kindness and love to all should be instilled with its mother's milk. Just as soon as the mind can comprehend it, the fact of another *Father*, that Great Father above, should be impressed upon the mind, as the ground of all right, of all law ; the child should be taught that this is to be done, that is to be avoided, because our Father above so directs. The dependence of all upon Him is another idea adapted to the infant mind ; that he made all that is, sustains it all, causes the grass to grow, the trees to put on their yearly livery of softest green, the flowers to blossom, and the fruits to ripen for the pleasure and

support of His creatures ; in this way, the child works up through the idea of his father on earth to his greater Father above. This idea of God and of His perpetual presence in every act can be impressed early upon the mind, and should be so impressed as the ground of all correct moral thinking and training. This idea once indelibly impressed, the mind is prepared to receive the laws, which He has enacted for the government of His intelligent creation. There is undoubtedly great errors committed in instilling words instead of ideas into the mind. The mind of the child is incapable of abstraction, of generalization ; it can deal only with single facts, and laws which it can apply to its daily life and conduct. These too are the only instruction which can bring the moral powers into play ; to do this the teaching must be practical, must apply to the cases of right and wrong every day occurring in its life : its conduct towards its playmates, its brothers and sisters, its teachers and neighbors. But the great matter to be taught is *obedience*. The duty of obedience, first to the parental instruction, and finally to the truth as adopted by faith, is the most important of all teaching to humanity ; it is the law of our higher, our spiritual life. The next instruction in importance is that *self is to be denied*, made subject to law, held in restraint ; that our appetites are not to be allowed to govern us, nor our passions to become our masters. But it is unnecessary to carry this discussion further ; the truth, absolute truth, if it is in possession of the parent, must be instilled into the mind just as the opening powers of the mind can apprehend it, so that when reason is developed, the child will be required only to verify the correctness of parental instruction. What an immense advantage in the race of life has the child into whose mind correct principles have been instilled, over that one whose teachings have been all wrong, calculated to lead it wrong, and involve it in never ending difficulties, misfortunes, and misery. In the one case, the child has been supplied with a correct chart, and his compass has been rightly set, so that his voyage will be comparatively safe ; in

the other, the child has been supplied with a chart full of errors, whereon neither rock, or shoal, or quicksand is marked, and with a compass not rightly adjusted, but pointing directly away from the magnetic pole, so that his voyage must be disastrous, unless Providence interpose for his rescue.

3. The next right of the child is to *government*. The parent is bound to *govern the child*. Education and teaching are of little worth, unless enforced by parental government. The condition of the infant mind is such as to demand government. Nature is its first teacher, and her teaching is in conflict with that which the spirit needs. The child is first acted upon from without, by matter, by the body and its appetites and passions. These must be subdued, denied, brought under. The child, being at first a mere animal, resists all effort to subdue the body; whatever he sees, he wants, and an effort to induce a denial of this want invariably produces a conflict; anger rises in the infant mind; and a struggle ensues, before the child can be induced to yield to a denial of itself. Government consists in constraining the child to act in obedience to a law, instead of yielding to natural desire. In the conflict between nature and spirit, the parent is bound to take the spiritual side of the conflict, and aid reason in obtaining the mastery. Unless this course is taken, the child is left to nature's teaching, which is the devil's teaching. The child must be taught to yield obedience to *law*, to authority, to something out of its nature, even before it can comprehend law or authority. It must learn the habit of yielding its natural desires to parental authority. The will in its first volition is controlled by desire, by natural laws; it should be accustomed to yield to authority; whenever the will yields to parental authority, it performs an act of self-denial; and these acts often repeated, a habit is formed, and the child yields to authority as gently and kindly as though nature had been subdued; and she is subdued; the child has learned to deny itself, and act in obedience to *law*; and in so doing, it enjoys a peace of soul that can be expe-

rienced in no other way. There is harmony within, not conflict, peace, not misery. The actions are in conformity to the nature of man's moral being. The importance of this early government is incalculable ; if it is not enforced, nature in her influence is becoming stronger and stronger every day, so that when the final conflict does take place, the struggle will necessarily be the more fierce and stubborn. All parents are aware of this important fact, that the earlier a child is subdued, as it is called, the easier it is done. Now this act of subduing is simply a compelling of the child to deny the law of nature, to deny its natural impulses and desires, and yield its will to an authority out of nature, in another mind—in that of the parent. And this must be done, or the child be ruined, be started wrong in life. It can only be done by compulsion of some kind ; because appetite, nature, acts alone in the child, and nature must be crushed ; the reason of the child is not developed, and hence the law, the authority, must come from the reason of another. The first act of self-denial is always painful ; but repetition renders it easy and pleasant.

There are parents, however, who, out of love to the child, neglect this all important duty. It is painful to their feelings to inflict pain upon the infant, to hear it cry ; and hence they allow desire to govern the child, and continue to govern it in the hope that at some time the child will govern itself. But it must be recollected that all this time nature is at work subduing the will to herself, teaching the child to act from its natural instincts, impulses, desires. This is to teach selfishness, to learn a child to find the reason or motive of a thing or act in its own nature ; hence the child becomes selfish, disobedient to all outward authority, to all law in the reason. How many such spoiled children do we see, whose answer to parental law is, I won't and I will ; who, if not gratified in a wish, fly into a fury at once, and set up a cry as fierce as it is unpleasant. Such a child has no reverence for its parents, no love for them ;

self-gratification is the sole law of its life and action. How unlike this picture is the child who has been subdued by kind but decided authority ; it is gentle, and loving, and obedient, finding its pleasure in yielding self to parental wishes, and its will to parental authority. Its nature is thoroughly subdued, so that when its reason is sufficiently developed to comprehend a law, as a rule of life, its will yields sweetly and kindly to it, and finds its joy in so doing. In the one case the child has been governed ; in the other it has not. A child thus trained is in the way it should go ; it has learned the important lesson of self-denial, has acquired the habit of holding in subjection to the will its desires, and of acting in conformity to a law without itself ; and, therefore, when reason comes to apprehend a moral law, the will readily follows and obeys that, and thus secures a harmonious moral development, the result of which is that sweetness of temper, that love of the right, that denying of self, that readiness to relieve distress, which constitute the highest and noblest manifestation of human character. So trained, his habits so formed, when he has grown up, he will still continue in that way, never departing therefrom.

When the reason of the child begins to be developed, and when the truth has been instilled into it, government must still be kept. Nature is still powerful, appetites are still clamorous, desires are still craving and the spirit is still weak ; hence the authority of the parent must be brought to bear on the mind in aid of the spirit and the spiritual law. The parent is God's delegate not only to teach, but also to govern the mind, to constrain the child to right action on right principles. This government must be kept up until the mind has become so matured that it will be safe to leave it to the guidance of its own reason. The young man or woman when so taught and governed, will be enabled to start fairly in life ; its spiritual life will have been begun, nature will have been subdued, and the will accustomed to follow the law of

the spirit instead of the law of nature. But how painful, how perilous the lot of that child, who through parental neglect, enters upon life with his passions and appetites commanding the will, and his spiritual nature undeveloped ! The chances of success are fearfully against him ; vice and crime beset him on one side, while there is no friendly authority and kind adviser to hold reason on the other ; and how many an ungoverned child has run the race of pleasure, vice and crime. The child has a right to be governed, to be protected against the tyranny of passion and the cravings of appetites, and the misleadings of vanity ; and fearful will be the crime of that parent who disregards the duty laid upon him ; it involves both the temporal and eternal happiness of his offspring ; it will render his old age comfortless and childless ; because vice, and dissipation, and crime will have hurried them away before him to the bar of the great and final Judge of all the earth.

II. These duties on the part of the parent imply also duties on the part of the child ; the parent has rights as well as duties, and these rights the child is bound to respect, and will respect, if his parent has fully lived up to his duty.

1. The child owes his parents love and affection. This is the instinct of our very nature, and nothing but bad training can extinguish this impulse of nature. This love will lead the child to sacrifice self to the interest and happiness of his parents. He is bound to provide for their physical wants if necessity compels them to rely upon the aid of others. The parent in its weakness has labored for the child ; and the child is bound to labor for parent, if misfortune has overtaken him. It should be the happiness of the child to contribute to the happiness of his parents. There is nothing more beautiful than this relation, when both parents and children live up to the full measure of their duties. Selfishness passes in silence out of sight, and law becomes to

both the rule of action, and a never dying love the effects of such a relation.

2. The child is bound to honor his parents in their office. God has appointed them to be the teacher and educator and governor of the child, a position of immense responsibility, and of the deepest interest to the child. His well being depends upon the fidelity with which this trust has been executed. No child who has been well taught and governed can ever know the labor and anxiety and pain which it has cost its parent to do it ; nor can he ever appreciate all its importance to himself, until he has grown up and occupies a like position. How much then ought not the child to honor a faithful parent, one who has trained him up in wisdom's way, and taught him to act in obedience to law and reason, instead of leaving him a prey to nature, to appetite and desire. The child's respect is best shown by living up to parental teaching, by making all his ways virtue's ways, and then all his paths will be peace.

3. The child owes obedience. The duty of the parent to teach and govern implies the duty of obedience on the part of the child. This obedience must be enforced at first ; but as reason is developed and the child learns to know the right from the wrong, the good from the bad, the child should then learn to yield obedience to parental authority. He cannot without injury to his own moral nature violate this duty. And when he is in law emancipated from parental authority, he is still bound to yield this obedience in proper cases. The interest of the parent follows the child ; he watches for all the dangers that lie thick around his path, and cannot fail to warn as he sees his loved ones deviating from the path of safety ; let the child listen ; he will find wisdom in the advice either then or when it is too late. Children are apt to think lightly of parental advice ; but remember that they have once before you sailed over this route and sounded all its depths and shallows, its hidden rocks and projecting headlands, and know,

therefore, how to avoid misfortune and shipwreck. Wisdom is learned by experience ; the old and tried pilot is more to be confided in than he who, though master of all science, has never held the wheel before. They have learned wisdom from their mistakes ; they can see where they have missed success. Many, like Woolsey, can say :

“ I have ventured,
Like little wanton boys that swim on bladders,
This many summers in a sea of glory—
But far beyond my depth : my high blown pride
At length broke under me ; and now has left me,
Weary and old with service, to the mercy
Of a rude stream that must forever hide me.”

And yet in his mistakes, he learns a wisdom which he commends to his friend, Cromwell, as wisdom by which he may stand, though his master slid and fell :

“ Say, I taught thee,
Say Woolsey—that once trod the ways of glory,
And sounded all the depths and shoals of honor—
Found thee a way, out of his wreck, to rise in ;
A sure and safe one, though thy master missed it.
Mark but my fall, and that that ruined me.
Cromwell, I charge thee, fling away ambition ;
By that sin fell the angels : how can man then,
The image of his Maker, hope to win by it ?
Love thyself last ; cherish those hearts that hate thee ;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace
To silence envious tongues. Be just and fear not ;
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's ; then, if thou fallest, O Cromwell,
Thou fallest a blessed martyr.”

It is thus that the young may learn richest wisdom from even the failures of experience. This is the very wisdom the youth lacks ; and let him by no means disregard it, when it comes from

parental lips, prompted by a heart warm with love and laden with an experience which has not been in vain. Success may at times depend upon unforeseen contingencies, but it often comes from a system founded on experience, and treasured up in the heart of the young adventurer on life's voyage. Never, then, omit the lessons of a well spent life, nor turn from the sterner teachings of a badly spent life. Sin and vice have their warnings as well as virtue and integrity their wisdom. Be not over self-confident; look not too high, lest thou stumble and fall in the outset in life. A parent's advice should always be sought when a young man purposes a decisive step, one upon which all his future may turn. Reverence age in all; but never do otherwise when thou seest the gray hairs of those who watched over thy infancy, educated thee in thy youth, and taught thee the way of truth and honesty and integrity as the only way to a success, worthy of the name, worthy to be sought and struggled for.

This obedience must of course be subject to one limitation; the parent, being God's delegate, has no right to teach error to the child. This is strictly true, though absolute truth is not to be expected in this state of imperfection. It is not every error, then, which will justify disobedience. The error must be of such a palpable character that all, or nearly all, are agreed upon it. Society has its moral judgments—moral judgments recognized to be correct by the great body of educated, virtuous minds. Hence, if a parent were to teach his child principles and habits which lead to vice and spiritual death, the child, if capable of discretion, would be justified in leaving the parent; while, if not of an age to judge, society would be justified in interfering between a bad and wicked parent, fiendishly bent on educating his child in the code and practices of perdition. No parent has any authority from God thus to destroy the happiness of his child, and train it up in the ways of sin and vice. The child is entitled to an education and teachings suited to its nature; and the parent is bound to give these and no other.

He cannot be permitted to trifle with the happiness of a human soul, and thus blast all its future, as well in this life as in that which is to come. The point when interference becomes legitimate, is often difficult to settle, but the principle is plain and imperative. The parent must teach God's truth; the truth for which the mind is prepared, and by the reception and practice of which life is rendered peaceful, virtuous, happy. Whenever other than this is taught, it is done without God's authority, and to the injury of the soul.

We thus see in the family one of the institutions organized by Providence for the recovery of humanity. It is suited to the condition in which the child comes into the world; it provides for its physical as well as for its moral wants. In the family is found an influence the best calculated to develop the emotional elements of humanity, love, gentleness, kindness, self-denial. Here, too, is found that knowledge essential for the development of our moral nature. Indeed, here are provisions made for all the earliest wants of humanity. This wonderful adaptation of the family for the object in view is sufficient evidence of its divine origin, while the happiness which grows up in a well regulated and properly cultivated family demonstrate most conclusively that God, in all his arrangements, is good; that He has every where made happiness the effect of right doing, of a faithful discharge of duty; while the jars, disputes, conflicts and misery, which exist in a family badly educated, wrongly taught, and not governed, prove equally conclusively that a neglect of duty ever yields bitter fruits, is followed by most painful consequences. This fact is a cheering one to the heart of the faithful parent as he labors constantly to bring the infant mind under the influence of its spiritual nature, though the work is long and painful, and often followed by disappointment; since nature will again and again prevail over the law of reason, and drag the child down to the filth of earth and nature; but, fainting not, the faithful parent presses the law the

more closely upon the mind, watches its motions the more intently until he sees nature subdued, and his child following faithfully the law impressed upon his reason and adopted by his faith. He is spiritually born and nurtured into manhood by truth; so that it will be safe to trust him beyond paternal influence. He can now resist temptation, since he has learned to act from law, and not from motives; a law in his reason, received from without, and to which all his acts have reference. He is spiritually armed for the conflict of life; the truth in him is as it were a fountain of water gushing up to eternal life. His whole being is in harmony with itself, and hence he enjoys that peace of mind which none other can know; his soul is full and gushing over with love to God and his fellow creatures, and he feels as though humanity purified was a noble gift, a divine inheritance. Happiness springs up all along his path, as though the sweet peace within was diffused all around him, felt by all coming in contact with him. Love indeed possesses a wonderful power of assimilation; kindness, and sympathy, and love, can soften even the most cold, and icy, and selfish natures, and cause them to yield a silent homage to such goodness and moral worth, even if they cannot understand it. Let glimpses of such a future warm every parental heart, and encourage every disheartened one; for if they faint not in right doing, in due time shall they see the blessed effects of their training and teaching in the bright and pure lives of the children God has committed to their care.

We also see in the family the existence of punishment for wrong doing. The duty of the child to obey, and of the parent to secure obedience, renders the infliction of pain on the child necessary before reason is developed. Nature must be subdued; the child must be made to exercise its volitions in conformity to law; and if he cannot be made otherwise to do it, *nature* must be punished, made to feel pain, so that she may weaken her hold upon the will; nay, so that *nature* may be made to aid the will in yielding; since

the pain is in nature and operates to stimulate the will to act in obedience to law. The duty of punishment is involved in the duty of the parent to bring nature into subjection to spirit; it must be done to save the child, and looks solely to its good.

A word may here be added on the philosophy of punishment. All punishment is by the infliction of pain, or by the denial of pleasure. Nature seeks to rule the child; the spirit also claims its obedience. The appetites and passions influence the will against the protests of the reason. How is the power of nature to be counteracted? reason is weak, needs assistance, support. Now nature acts through the body, the appetites, passions and desires; cannot nature be made to counteract herself? Pain is a natural feeling, one which nature seeks to avoid. Now, punishment produces natural pain; hence, in a case of duty, while nature through the bodily passions, persuades to disobedience, nature also, by the dread of bodily pain, persuades to obedience; thus nature is made to counteract nature, and in that way the will escapes from her dominion, and is left free to follow her dictations of reason and her laws. The clamor of the appetites is counteracted by the dread of a pain greater than the pleasure arising from gratification. Punishment, then, once inflicted, the pain of it once experienced, the mind on a second temptation weighs the pleasures of gratification against the pains of the punishment; and if one balances the power of the other, the power of nature is neutralized, and the will left to the power of reason, and law, and conscience, which, though weak, are yet able to control its volition. There is, then, in punishment, whatever its form may be, a natural tendency to repress the power of nature over the will, by the creation in nature herself of a counteracting influence, a neutralizing influence, so as to leave the will to the influence of reason alone.

CHAPTER XX.

THE COMMUNITY.

IN passing beyond the narrow bounds of the family, we find ourselves in the community, a larger collection of individuals, whose welfare is to a considerable extent identical, dependent upon the welfare of each and all. By this word we do not refer to the State; that is a community organized for specific purposes, and clothed with certain powers of coercion. The community might have existed without the State, if there were not certain facts, which render the State a necessity. The community is left wholly under the divine law, and its duties are to be studied in reference to that law, assuming that all are anxious to learn the truth, and eager to perform duty when ascertained.

The community grows out of the family. It is composed of an aggregation of families; hence family duties are beyond the reach of the community. The family is organized by God for specific purposes, and the community does not supersede the family; it is only an addition to the family. The family can do much; but it cannot do all; therefore the family grows into the community, out of which new relations grow up, and new rights and duties are incident to them. If we were to imagine a single isolated family breaking up, as the children reached maturity, into several families having intercourse with each other, we should witness the family expanding into an aggregation of families, into a commu-

nity. If the family is a divine ordinance, so also must be the community which grows out of it. Man cannot escape the community any more than he can the family, unless the world can be populated by isolated families so remote from each other as to have no relations whatever ; but the moment that one family has intercourse with another family, these two families must have somewhat in common, and rights and duties must spring up between them. This community embodies these aggregate rights and duties, the aggregate interests of the whole. There are objects which the family cannot attain ; a larger unity is required, and this unity is found in a community. It is necessary carefully to analyze this new unity, if we would rightly apprehend its duties and its rights. The family is beyond its jurisdiction so long as it keeps within its sphere, so long as it fulfills its duties ; but when the family is converted into a nuisance, when its teaching tends to raise men and women to injure and corrupt others, the community have a right to abate such a nuisance, to require different teaching and governing, so that the child may come forth from the family into the community so educated and trained that he will be likely to perform his duties towards others, towards this aggregate of families and individuals. This right grows out of the fact that the divine law underlies both the family and the community ; and the object of both is to teach and enforce this law ; hence no one, whether as an individual, a family, or community, can be permitted to violate this law, by the action of which each and all subsist.

In the development of society, diversities of condition and occupations necessarily arise. The labor of no one individual can supply all his own wants. These wants are numerous, and to supply them, peculiar and different applications of human skill are required ; hence different employments grow up ; one becomes cunning and ready in one thing, and another in another thing ; and thereupon grows up trade or exchange, whereby one produc-

tion is exchanged for another, so that all may have what is wanted by each at the least possible expenditure of time and labor. The education of the soul is the great end of all ; the support of the body is but a mean to this end ; hence man is required to supply his material wants with the least possible expenditure of time, so that he may have the largest possible amount of time to be appropriated to his moral education and spiritual perfection. There is, therefore, a duty obeyed in this division of labor, since skilled labor will accomplish much more than unskilled, thereby requiring less time to accomplish the same result. So all inventions and improvements, which tend to economize human labor, are working to the same great and divine end—the supply of man's material wants by the least possible expenditure of his time, so that he may have the more to apply to his spiritual culture. In the light of this great truth, we see that the discoverer of a cheaper power or the economizing of an old one, is laboring together with God for man's moral elevation and perfection. Indeed all labor is divine, and divinely appointed to carry on humanity to its complete development and perfection. We see, too, why there are farmers, mechanics, teachers, and artists ; each and all are laboring for one common object, though they each may think that they are laboring solely for self. No such division of labor could ever arise by any exercise of human foresight or prudence, or compact ; it must grow up of necessity ; because God has ordained it as a mean to supply man's material wants with the least loss of time to that employment which has soul culture for its object. If such division of employments did not grow up, man would have no time for spiritual culture ; his material necessities would exhaust all his labor and time, and his spirit would remain barren and uncultivated ; hence the necessity of these diversities of employment, which God in his mercy has ordained. And we here see again His wisdom and profound goodness in this that He has enabled us to provide for our bodily wants without in

the least neglecting our spiritual welfare. Labor, too, when rightly regarded, contributes to the purification of the spirit. If our material wants were all supplied without labor and toil, we should be prone to indulge ourselves in them to the injury of our higher nature ; but now we are sparing of what costs toil and labor ; we do not gratify our appetites and passions beyond what is reasonable ; we keep them down, in subjection, so that nature is not gratified without restraint, so that our appetites are not stimulated into unnatural activity. We see the effect of such indulgences, among those who can command all that the body needs to feast and pamper it without toil ; such are prone to become epicures, and waste their time upon their bodies to the neglect of the spirit. Hence there is something divine in labor. It tends to render man purer while it supplies the wants of the body ; the toil required to obtain this provision reminds him that he must economize it ; and the weariness of such labor of body invites to the labor of mind and spirit, to which all else is subsidiary. Labor, therefore, does of itself contribute to man's moral culture. It is not the idle that are the brightest examples of humanity ; it is rather among those who toil in body or mind that we see the highest specimens of the man ; while vice and crime are seen among the idle, whether rich or poor. There is then in labor itself a mercy—a mercy which exhibits again the fact that all of God's appointed means, when rightly regarded, do tend to man's happiness, though at first sight they may appear the reverse. It is only by their misuse that man converts them into instruments of demoralization and spiritual death. God never designed that man should be idle ; he has given to all their appointed work, whether they are rich or poor ; hence idleness must be the occasion and cause of vice and sin. Idleness, indeed, is a violation of God's arrangements ; hence a violation of His law, a sin ; and being such, he that indulges in it must be in the way of vice, since he is living in the constant violation of the law of the Creator, which

must be also the law of his own nature. There is, then, no place in this world of divine work for the idler and the sluggard ; let them be up and at their appointed work of body or mind as they are best fitted for either, unless they would experience in their life the curse of the Almighty pronounced against the sin of idleness. We see, therefore, why it is that rich parents so often have ruined and dissipated children ; they have reared them in idleness in spite of the divine injunction to the contrary, and in their children do they receive a most fearful retribution for the sin of their neglect. No duty, indeed, can be neglected with impunity ; its omission will bear bitter fruits in the future ; while the discharge of duty ever leads to virtue, and intelligence, and moral purity.

We thus see the ground of the community ; and what it may or may not do must depend upon the application of a few plain principles. The law of God lies at the foundation of humanity, and binds all individuals ; hence this cannot be violated by the community ; the individual and the family are in the community, and their rights cannot be impaired, must be respected. Here then are the limitations on the action of the community. What then is the principle upon which it can and must act ? The moral culture of humanity being the great end of God's creation, the community can under the above limitations perform all acts necessary or useful in accomplishing this end. In working for this end two things are to be kept in view : 1, to provide for man's material wants at the least possible consumption of time and labor ; 2, to establish the necessary means and institutions for the cultivation of man's moral nature. These two principles would seem to cover the whole positive duty of the community ; the first looks to the regulation, production, distribution and accumulation of labor ; the second, to education, moral instruction and the institutions by which these objects are to be secured. In further discussing the duties of the community, we will regard them in three aspects : 1, property ; 2, education and instruction ; 3, rest and worship.

CHAPTER XXI.

PROPERTY.

THE development of society into the community necessitates the existence of property. By this word property is meant that *something which one can call his own*; and to the possession and use of which he has the exclusive right. The fact that he can call it his excludes all idea that it can be another's, and hence all right in another to interfere with it.

The ground of this right has been variously stated; and by some denied in whole. That the right exists will be apparent from the statement of a few facts. Property, or what we call property, is the production of two powers; those of the earth, which are of God, and those of man. The former remain wholly unproductive so far as property is concerned until human labor is applied to it.

The earth with all its productive powers is a gift from God to humanity; first as a place of abode, and secondly as a mean of support for man's material wants. If God created man and made his moral development the end in view, and placed him on this earth, then He must have designed the earth for man's wants; He must have given the possession of it to him; and as man has material wants which can be supplied only by the earth and its fullness, He must have given all this to man, that by the application of his labor, his material wants might be supplied. Here is clearly a gift of the earth and its animals to man for a specific purpose; hence man

must apply his labor in such a way as to obtain the contemplated result, the satisfaction of his material wants. If we are to economize our labor and time so as to supply these wants with the least possible outlay of each, then man is so to arrange the application of his labor to the earth as to secure the largest amount of production for the lowest outlay of time and labor ; in this way, he will be working to the great end, that of obtaining the greatest possible amount of time for man's spiritual culture. Now we have seen that to accomplish this economy of time, there must exist a diversity of employments, in order that each may become skilled in that employment to which he devotes himself. This diversity of employment is then a duty on the community ; it is the duty of each individual to labor his due proportion of time at some employment ; and it is the duty of the community to see that each individual so applies his time and labor as to secure for the aggregate a supply of its material wants. How shall this be done ?

It can be done only in one of two ways : 1, the whole result of labor must belong to the community, and it must see to its distribution ; or 2, it must belong to the individual. Now the first is impossible, as well as inexpedient. It would take away all stimulant to individual exertion, since the results of labor would not be his. It would also require absolute harmony in the views of all, otherwise disputes, conflicts and disunion would immediately arise. It would also be inconsistent with the rights of the individual. He must work according to his own personal moral judgments ; he must be free to do this, or he might be constrained to act in contradiction with them, and thus violate his own moral being. Were all things held in common, there must be a right in some one to direct the application of labor, the kind of employment which each should pursue, and the length of time each must labor. Here would arise a conflict between a right assumed in the community and a right in the individual ; the individual would be required to surrender his personality to the community, and, therefore, would be compelled

to yield his will to its judgments and not to his own. A community of property can, therefore, never exist without violating man's personality, his moral freedom, his inalienable right to obey his moral judgments. It can exist in the family, since the head of it is its legislator, and his moral judgments are substituted for the moral judgment of each member; but this power is at an end so soon as the child is supposed capable of forming his own moral judgments or beliefs. The community then must respect this right; and can, therefore, act only on its admission. It would seem clear, therefore, that the community can never manage a property, the result of the united labor of all.

Property then must belong to the individual. This is rendered necessary by a diversity of labor. Each individual is entitled to be supported by his own labor applied to the earth. This he can claim under the divine grant of the earth for man's material wants. He has a right then to a portion of the earth; to a portion sufficient by the application of his labor to provide for his physical wants. He is bound to labor; God has laid that as a duty upon him; and this labor he has a right to apply on some portion of soil. But if he is to do this, he must have some portion of this soil, exclusively in his own possession, and the right to exclude every other person from disturbing him in this application of his labor; for, unless he has this exclusive right, he cannot apply his labor without coming in conflict with others. Each person then must have an exclusive right to the possession of a specific parcel of land for some time at least. Now, if he can have this right for one day, one week, one month, or one year, why not for life? The very raising of one crop has impressed upon the soil something of labor, which is not taken off. The land has to be prepared, cleared, subdued and this labor looks to more than one crop; hence, whenever, a man has taken possession of land and improved it, he cannot be deprived of its possession without taking from him some of his own labor. Now this labor is his, given him by God to supply his material wants;

and he is entitled to the avails of it ; what right then can another person have to deprive him of the possession of this soil, into which he has incorporated his labor ? Finding it vacant, God had told him to enter into the possession thereof, and by applying his labor to it to procure the means of satisfying his material wants ; once in possession, under God's law, he is entitled to remain there until some one can show a right to it, a right founded upon some provision of the same law. No such right can be found ; because this right is not to any particular parcel ; but to land generally ; and each has as good a right to any particular parcel as another, and hence the first occupant, who is in under divine appointment, is entitled to remain there for the purpose for which the grant was made ; but he has no right to occupy more than is necessary for his support to the exclusion of others. No human being is bound to remain idle and starve ; he has a right to apply his labor for his own subsistence, and this can only be applied to land ; hence he is entitled to a portion of soil for this purpose ; nor has another a right to occupy a surplus to his exclusion ; if he does, he is bound to supply the wants of this idler by compulsion.

But this will be yet plainer, when we look to the introduction of a diversity labor. Some, by this arrangement, must cultivate the soil, and others apply their labor to the supply of houses, clothes etc. Now unless the latter class have a right of property in their productions, they might be left to starvation, since their products could not supply food for the body ; without which man dies. As he raises no food, he must have some means of obtaining food, and this can be secured to him only by giving him a property in what he makes, so that he may compel the delivery of food in exchange for the products of his own labor. Diversity of employment could not exist without a recognition of the right of property ; without this all must till the soil in order to be certain of having wherewith to supply their daily wants.

Indeed the right in each to labor for a livelihood excludes the

right of any other to interfere with him while so laboring, or with the products of that labor. Man too has a right to accumulate the means of subsistence ; and no one can have the right to deprive him of them. In this simple fact is the idea of property. This must be so, or there can be no concord in the world. Each must have his own, or all must be permitted to take what each can lay hold of. The latter proposition necessitates a world of conflict ; of dispute, of war. Now the law of God tends ever to concord, to harmony, to peace ; a law or rule, therefore, which necessarily introduces a conflict between two men, cannot be God's law or rule. This dispute, this conflict can be avoided only by recognizing a right of property in some one ; this right cannot be in the community, and hence it must be in the individual. There then does exist a right of property, which all are bound to recognize, to respect.

This right is a general right ; it cannot be limited in time ; it is a right of disposition, whether by sale or gift, whether to be delivered in his lifetime, or after his decease. Property is not an end ; it is a mean to a greater end ; hence the various modes of acquiring, transferring and inheriting it, must be matters of expediency. The right exists, the community may prescribe the mode in which that right may be acquired, lost, sold, given, or inherited. The children have a right to the property of parents. The family implies a community of interests, of property ; and this property belongs in the first place to the head, and after his decease, it must belong to the members of the family, to be appropriated to their common use and benefit ; but this of course does not limit the owner's right to dispose of it to such purposes as he feels he ought to apply it ; this rule would only apply to such property as had not been disposed of, but was left to fall to some one ; and in that case, it would clearly go to the family.

Right of property is necessary to the successful working of God's plan for man's recovery and perfection. We cannot imagine a state of progress in a society, in which the right of property

in individuals is not admitted. Society could not exist ; economy in the application of labor could not take place ; no progress would be possible, if the right of property was not admitted. A right so necessary must rest upon the same law on which rests society itself.

Each person, then, is entitled to the avails of his own labor. Land also is subject to the same right of private ownership ; but this right again is subject to the right of every human being to a subsistence by the aid of his own labor. God has so arranged things that every man can by his labor obtain subsistence ; the earth will do more than this, when man's labor is applied to it. The labor of parents is sufficient for their own wants and those of their children, and something more. This surplus constitutes what is called capital, an excess of production over current consumption, to be applied for the increase of the comforts of life, or to meet unforeseen contingencies in the future. This surplus is represented in improvements of land, in buildings, roads, and other means of communication, in cattle, horses, furniture, utensils, etc. All this is the product of surplus labor, labor not needed to supply current wants. This being so, every human being, who labors, is entitled to more than a bare subsistence ; that is not the true value of his labor. While one is obtaining less than his share, some one else must be obtaining more than his just dues ; hence he is guilty of robbing some one else. Wherever community is found so conditioned that a portion are rioting in material enjoyments, and others can obtain but the bare necessities of life,

"There's somewhat in this world amiss
Shall be unriddled by and by."

There is here truly something wrong ; God's law is not obeyed by somebody, or things would be otherwise ; either the poor do not live up to their duty in labor, or the riotous are receiving more than their due share of the products of labor. This may be

brought about in either of two ways : the poor may refuse to do their share of the labor, or may waste its avails in vicious indulgences. This latter would, however, imply more than a mere supply of necessities. The former then must be the main cause, a waste of time in vice and dissipation, instead of applying labor to self-support. But in most instances there is not a true division between the parties ; one, having the advantage, unjustly appropriates to his own use the labor of others, allowing only what will suffice to enable them to labor on for his profit. Such examples are often seen in large cities, or manufacturing establishments, where a selfishness on the part of the rich robs the poor of their real dues, of the products of that labor which God designed for its own support, and comfort, and improvement. The poor are not only thus unjustly condemned to poverty, but are deprived of the time and means for that moral culture, which is the end of all this labor, and trade, and wealth. The world groans under this kind of injustice ; and the cry of the oppressed goes up, like incense of wrath, to the throne of the Most High, invoking His justice ; and by and by it will come like storm, and lightning, and earthquake, to shake terribly society. No great injustice can long last in this world ; human consciousness cannot and will not endure it. Hence come riots, and popular outbreaks, and rebellions, and revolutions. No revolution, or rebellion of a people ever did take place unless that people was suffering under some great injustice. No people can be induced to rise up against the right ; it is only against the wrong that a whole population can be stirred up to shake all social foundations. Hence injustice must be reformed and converted into justice, or the doers of it will sooner or later find themselves swept away as a curse upon the earth. It is well, then, for those who enjoy luxuries to reflect and see if they are not rioting on the property of others, who hunger for what they are wastefully consuming upon their lusts.

Out of this right of property arises all commerce or trade.

Trade is but an exchange of the product of labor for the product of labor. All property is thus produced, and is thus exchanged. In this exchange justice should prevail; the exchange should be equal, labor for labor. To obtain an undue proportion of the labor of another for our own is living not by our own labor, but upon the labor of another; we live by our *wits* and not by our labor. It is true that the maxim is current that each must look out for himself; that is, if one man is endowed by God with more mind and greater privileges than another, he is at liberty to employ these gifts to defraud his less favored fellow-being. The buyer and the seller are bound by the same law; they are both required to do the same thing, and that is to effect an equal exchange of labor for labor. No one can morally or honestly do otherwise. If one gets more than this on an exchange, he has got more than what is just, than what is right, than what God designed he should get. And yet the morality of trade is a magnificent code of swindling. It is founded in falsehood, and is carried on by fraud. Every seller looks to get all he can, as much as he can; and every buyer strives to buy as low as he can. Now this is all sin, all wrong, all flat contradiction against God's law. The rule on both sides is the same. Every man is entitled to a fair compensation for his labor and time and capital, and he is entitled to no more. This fair profit is easily ascertained from the current business of a country. If the seller undertakes to obtain more than this, he is guilty of a wrong; and if the buyer is anxious to obtain it for less, he too, is engaged in consummating a fraud. So, too, when men undertake to monopolize the sale of an article in order to run up the price of it beyond what is just, they are guilty of a magnificent swindle upon the community, and can never prosper in the long run, as may be seen by the history of those who have tried to play the game. Indeed much of the bankruptcy and most of the commercial revulsions arise from the perversion of the laws of God, by men's grasping for sudden

wealth by unjust means. The great fortunes of the world have been made by men who were content with reasonable profits and never made haste to be rich. The whole spirit of trade is thoroughly corrupted ; it has ceased mainly to be a mean of bringing the producer and consumer together, of aiding in the distribution of wealth ; trade now consists to a great extent in buying to sell again without moving the property a step on its transit to the consumer. Products are bought on a gambling speculation ; bought low to sell high ; bought not for the legitimate purposes of trade, but for the purposes of awaiting a rise, with the object of obtaining property without labor ; for such a man does not labor ; he lies by to seize hold of the labor of others by the exercise of his sharpness and cunning. Men engaged in such business are leeches upon the community, seeking to live without labor. That is legitimate labor, which is engaged in bringing the article produced from the hands of the producer to those of the consumer ; but these men of whom we now speak, are engaged in no such business ; they buy to let it lie where it is, not to be moved ; the products once obtained, the holder sets himself at work to run up the price by means as honest as stealing and lying. A merchant like Amos Lawrence, is one of the noblest exhibitions of humanity ; but how few such are there in comparison with the multitude making haste to be rich at the sacrifice of their honesty and all that is great and good in man. With such, cunning is substituted for truth and manly dealing, and overreaching for a just exchange. How unlike such men the Duke of Wellington, who, when told by his agent that he had got a good bargain in a certain purchase, asked him what he meant by a good bargain. He was told that land had been bought for £800 which was worth £1,100, because the owner was straitened to sell. The Duke's reply was worthy of the hero of Waterloo : " Go instantly, and pay the man the £300, and never talk to me again of a good bargain." We all see that the noble Duke was right ; his agent had

taken advantage of the seller's necessities to cheat him out of £300 ; the Duke did not read honesty in that way, and, therefore, he directed justice to be done, that equivalent should be exchanged for equivalent. How many would have praised the injustice of the agent under similar circumstances ! How few would have reprimanded him and corrected it ! And yet how like a God humanity appears in such representatives ! From such examples we see that there is of man more than a beaver, though millions act as though there was not.

The labor of all ought to be productive. That labor is productive which contributes to carry forward the great end of all labor, the development and perfecting of the spiritual in man. With political economists, wealth is made an end : its accumulation an end ; but in reality wealth is but a mean : hence, that may be productive labor in the true sense, which the economist would consider unproductive. The labor of the teacher, the scholar and the moral instructor is productive, since it tends to enlighten the mind, and develop the reason, and purify our moral judgments, and stimulate us to act in conformity to them. In this view, all means of education are productive as much as the steamship, the railway and the manufactory. All labor, then, which contributes to supply the wants of the body at the least possible expenditure of time, all instrumentalities that save the time of man, all institutions for education and instruction, all influences which induce man to live up more closely to his moral beliefs ; in a word, whatever tends to fit man for a purer and better life in a hereafter, are productive—become influential in carrying forward the great end of all ends—man's moral perfection. They all contribute to this work of all work, and hence come within the range of human duty, and only within that range, because they contribute to this end. If wealth was not a necessary mean, men might be idle with impunity ; but idleness now is a sin, and cannot be other than a sin.

This affirmative rule as to labor, necessarily forbids all labor that

obstructs the march of humanity toward this end. Hence, all labor, every employment, which tends to lead men to material gratification, to yield themselves to the influence of nature, to the unnatural development of their appetites and passions, must be wrong. Such are all vicious institutions, all wicked employments, such as gambling houses, the sale of intoxicating liquors, obscene books, and whatever else contributes to degrade man to the brute, to sink him toward perdition, instead of elevating him toward angelic beings, and a heaven of purity and peace. No one now doubts the sinfulness of keeping a house of ill fame, or a gambling hell; but some do assume to doubt whether the dram shop is also one of the outposts of hell. The question is answered by settling whether intoxicating liquors, when used as a drink, tend to make men more intelligent, or moral, or industrious. No one can claim this. As little can they claim that they do not tend to make men idle, ignorant, vicious and degraded. Any business which involves such results, cannot plead the law of God in its favor: that law looking singly to making men industrious, intelligent, virtuous, religious. So, too, the conversion of that which is good into an instrument of vice and degradation, is a sin, since it increases the amount of labor necessary for the supply of the bodily wants, by destroying a part of the supply already produced. Keeping in view the object of all labor, and industry, and work, and production, we can experience no difficulty in deciding what employments are right, moral, and what are wrong, immoral.

So all time spent in gambling is unproductive. By gambling, we mean all means by which men, without work, scheme to obtain property on an uncertain venture. Hence, all stock sales, which are not *bona fide*, are gambling contracts, and just as immoral as gambling by any other instrumentalities. The parties stake their money on the prospective rise or fall, and never pay but the difference. The effort here is, to obtain the results of labor without labor. Now we have seen that idleness is a sin: hence, all men

who engage in such business as stock-gambling, or gambling in produce, are guilty of the sin of idleness—of the sin of living off of the sweat and toil of others. This class of men in old communities is very large, and very destructive to its welfare, its virtue, and its happiness. So, too, the mere money loaner, who labors not, but lives on the interest he collects—lives upon the labor of others. He takes from those to whom he loans, a portion of their labor for his support, while he himself lives as though idleness was the highest duty, and a state of idleness the final state of the blessed. Men who have means, hold those means from the Great Giver of all, and are bound to employ them so as to advance His great work on earth, His work of making man a better and purer and more spiritual being than he is. God never gave wealth as an occasion for idleness. The money loaner is like the English lord with his rent roll: each draw a portion of the products of labor, one under the name of interest, the other under that of rent; but in substance they are the same thing, have the same end in view, to live upon the sweat and toil of others, while they neither toil or sweat. A money aristocracy is the meanest and most contemptible of all aristocracies, as it generally lacks the polish and manliness and liberality of an aristocracy of birth. They are both in contravention of God's law, when used only to enable the possessor to be idle. The rich have duties to perform which should preclude idleness; their wealth is to be employed to benefit the masses of humanity around them; there is vice to be crushed out, ignorance to be enlightened, the poor to be provided for, and men to be made better. Hence the rich man should employ his own wealth in such ways as will contribute to all this: he can furnish employment to the poor, labor to cheapen the process of production. If men employed their own property, there would be fewer commercial revulsions, and more of honesty and nobility in trade. As it now is, trade is burdened to raise a double profit, one for the active operator, and another for the money loaner; whereas, if the capitalist

carried on trade himself, he would be satisfied with a single profit, and the consumer would be relieved to this extent. The effort now is to increase the class of idlers ; every man who has saved enough to live upon, must retire to idleness, while he leaves his business and capital to others. This is all wrong, since the business of a nation is not done by those who own the capital, but by those who do not. Stability is impossible in such a state of things ; and commercial revulsions will be as regular as the overflow of our streams, or the annual break-ups in our northern lakes and rivers. Let the man doing business be out of debt, and you will have no revulsions ; things will move steadily and firmly, and with the regularity of the military tread. It would be well if moneyed men would look their duties fairly in the face, and learn once for all that *idleness* is a sin ; that *work* alone is divine ; that God blesses the one, but nowhere has He spoken a blessing upon the other.

This discussion might be largely extended, but enough has been said to illustrate the *principles* by which an honest man should be governed in all his business relations. There is a most melancholy perversion of morality in the current maxims, by which business is guided. The great practical principle seems to be this : *to see how much of the products of the labor of others can be got for the least possible amount of our own*. The moment one adopts such a maxim, he ceases to be honest ; cunning becomes the means, and fraud the end of all he does. He seeks to over-reach another ; to obtain the advantage of him ; to get his property for less than what it is worth. Such a code must lead business men to dishonesty, to positive frauds ; must produce Schuylers, and Huntingdons, and Sadlers.

CHAPTER XXII.

EDUCATION.

WE have spoken of education and teaching as duties of the family ; but family education can extend but a little way ; its most important teaching must be that moral teaching which is adapted to meet the early wants of the mind. The demands of labor preclude the parent from becoming an educator of his own children ; he has neither the time, nor the ability, nor the qualifications necessary to this important function of an educator. Hence this important function is one of those which arise when labor becomes diversified. The educator needs a peculiar training as well as the farmer, the mechanic, and the architect. The parent then cannot perform this duty.

The professed educator must be paid ; a single family could not afford to do this ; hence there must be a union of families in order to raise the means to employ even a single teacher. Nor is this all ; the materials of education have also to be collected at an expense, which requires the enlargement of this union ; hence education must be the duty of the community ; it cannot be carried forward to that perfection which is needed for the thorough training of a community, without the union of the whole community.

The importance of education need not be enlarged on ; it is only as a duty we now regard it. Humanity cannot be carried forward in the career of improvement, progress, and perfection without educa-

tion. Our intellectual faculties are given us as means of studying God's works and truth and law, and qualifying us rightly to decide upon our moral judgments and beliefs. Hence the cultivation of the intellect is necessary to our moral and religious culture. So is its cultivation necessary in order that invention and improvements may be made, and in this way labor be economized, and time gained for intellectual and moral improvement. The education of the intellect then becomes to the community a matter of immense importance ; the community in this aspect needs the inventor, the gifts of genius, more than the possessor of them does education. He could get along without high intellectual culture ; but society cannot get along successfully without his inventions, and discoveries, and teachings. Genius is not plenty in this world ; inventors, and discoverers, and teachers of great truths are scarce ; hence the community have a deep interest in finding those who are endowed with these divine gifts, which enable them to become public benefactors. The basis of education should then be broad enough to reach all, in order that all may have that intellectual culture needed for their several spheres in life, and that genius wherever placed may be reached and discovered ; and the system of education should be extended so far that it may take up these choicer minds and carry them onward through all the knowledge of the age ; so that having mastered this, they may be prepared to go forward, enlarging the boundaries of thought and knowledge, and making those discoveries which from time to time bless the human race, abridging its toil and labor in providing for its material wants, and thus leaving more time for education and moral culture. It will thus be seen that education is a duty, and a duty resting on the community. It naturally divides itself into two branches : 1, the means of education ; 2, the character of it ; of these in their order.

1. The means of education.

The school is the great instrumentality of education. It is the collecting of those to be taught into bodies at convenient points, so

that instruction and education may be imparted to the pupils. The school, therefore, implies different grades, so that the education and instruction in each may be adapted to the class of pupils there to be assembled. The lowest grades should be adapted to receive the child from the family, and impart to him the first rudiments of education and instruction. Every child is entitled to this, and the community are bound to afford the means. Schools then should rise in grades as the scholars advance, so that all may have that measure of education suited to their respective positions and pursuits in life ; all should have enough to qualify them for forming their own moral judgments and beliefs ; while others may need to proceed farther in mere intellectual culture to qualify them for other stations, and to become the leaders and teachers of humanity. The system of education should look to the most complete and perfect means, the college and the university. There are professions, which cannot be successfully pursued without this higher education, while progress in science and in society can be carried forward only by affording means for the highest culture to the choice few, whom God has ordained for the leaders and instructors of humanity. Nor can community be certain of a supply of qualified teachers and educators without the aid of higher schools. The teacher must have been trained in a higher degree than his pupils are to be trained, if he is to be a successful teacher. Hence it is the duty of the community to provide the common school, the high school, the academy, the college and the university, so that the studious mind may find the means of the highest mental culture. Such higher schools are also needed in order that the ardent inquirer may be able to prosecute his studies, to carry on his investigations, and test his discoveries. No one individual can do this ; it must be done by the community ; and the community should do it, since all new discoveries, and inventions, and thoughts are at once appropriated to its benefit and advantage, and aid immensely in its progress. These higher schools are not established for one class of

students, nor for students of one age or generation ; they are established for students of every class and of all ages and all time. They are built for the community ; and it alone has the great interest in their existence and completeness ; hence the community must establish them.

When these schools are established, they must be provided with the necessary means for instruction, teachers, books, maps, apparatus, cabinets, libraries, and all other means, which may contribute to the education of a people. These materials of education must be adapted to the school, and to what is there to be taught. They are also indispensable, if public education is to be successfully carried on ; hence, if education is a duty, so is it a duty to provide all the necessary means for the accomplishment of this great end.

The community is also interested in literary and scientific studies and discoveries and teachings ; hence it has a deep interest in the existence of a body of men who make science and literature their life's business, their appointed work. Such men are the appointed teachers of humanity ; the minds which must discover and communicate those new thoughts and facts, which go to make up the knowledge of the many. Hence the community should collect libraries, all the materials of knowledge, all possible means for study and investigations. No one individual can do all this, and it cannot be done, unless the community see to its being done. It is its interests which are to be promoted, and the burden should be its. The student has no more at stake than any other ; he labors for his fellows not of to-day, but of all time ; hence he should be aided in his noble and God-like work of discovering and diffusing truth, truth which has laid hidden from the foundation of the world. Science has done an immense work for humanity, has enabled man to supply his material wants at an expense of half the time once required, and thus saved time for all those improvements which indicate so decidedly the progress of civilization and the march of mind. Look to the steam engine, and calculate, if you can, what

an amount of benefit society has derived from this single instrumentality.

2. The character of the instruction.

The object of all this education must ever be kept in view, if we would not err. Education as such is not prosecuted for itself, but as a necessary means to be employed in the culture of the spirit, the divine in us. It is in this part of our nature that is found whatever makes us good or bad, happy or miserable. All teaching must then look to this, and contribute to this end. The first and great business of education is the development of the moral powers and the teaching of those great ideas of God and creation, of man and duty, so essential to a harmonious development of our moral nature, and for the correct formation of our moral judgments. These two subjects lie at the beginning and end of all education and teaching ; it should begin in the family and be kept up through the school, so that the youthful mind may go forth into life's active scenes with a mind well trained, and furnished with all truth, well fitted to encounter its temptations, and to discharge its duties. These truths need give origin to no controversy ; they are recognized by the great mass of every community. God has committed to the community a knowledge of Himself, of His character, and of His laws so far that the earnest enquirer need not fail in his work of self-culture and right doing. The community is made a depository of this knowledge not only for the present generation, but for all future generations. The coming must ever derive its science, and knowledge, and education, and moral culture from the retiring generation. Society never dies out ; it is a perpetual, living entity into which is thrown every child that is born, there to receive his education and instruction. The community, then, are bound to supply this instruction up to the full measure of its knowledge, so that progress may be made by each generation as it is passing along from

the cloud out of which it comes to the cloud behind which it disappears.

Subordinate to this teaching is that which regards the nature and the works of the divine architect. This study must begin with the earth, the first object of human attention, and the source from which labor draws all that is necessary for our material wants. The eye first rests upon its variety of mountain and valley, hill and dale, ocean and river; and hence the eye and soul should be taught to appreciate and enjoy all this beauty and sublimity. Man here derives his subsistence; hence the capabilities of the soil are matters of deep interest, in a knowledge of which all should be taught, so that the product of labor may be increased from year to year, and labor itself be economized. Then comes a study of the composition and structure of the earth itself, with its soils, and rocks, and minerals, and the science which is imbedded there. Next the earth is to be studied in its relations in space and to other bodies which with it fill the infinity around and above us; hence the science of astronomy, with the telescope and all its wonderful revelations. In a word, the teaching should embrace all knowledge, but only such portions of it should be taught as are adapted to meet the special wants of the pupil taught, and fit him best to discharge the duties of his station in life; but the whole encyclopedia of knowledge should constantly be taught in the community. There should be minds who can grasp its whole circle so that there should be no loss, but rather an advance from generation to generation. Man, the worker, should be ever reaping something new, and that which he has done should be but an earnest of things which he shall do; his thoughts should widen with the process of the sun. He should be able, with the poet, to say:

“For I dipt into the future, far as human eye could see,
Saw the vision of the world, and all the wonder that would be.”

Still science has also its divine aspects. It is but the expression of those thoughts and laws by which the Creator wrought in the shaping of this universe of matter and mind. In science man is engaged in gathering up the ideas of the divine mind, and making these his own, and thus in thought assimilating himself to Deity. Unless science is thus taught, it is not truly taught, a portion of its truth is lost to the mind, and it becomes unfruitful. It is this divine aspect of science, which raises man's conception of the sublimity of teaching, and renders it influential in developing his moral nature. God is in science teaching man His own laws and plans and ideas; we here see the laws, by which God wrought when he laid the foundations of this universe, and endowed the mind with its powers and susceptibilities. When so regarded, science is ever speaking of God, His thoughts, and His laws, thereby calling up in the soul feelings of reverence toward Him, who is the beginning and the end, the first and last of all things. Our ideas of God's government are elevated and enlarged, and vivified so that we everywhere see evidence of His workmanship and presence.

In a knowledge of mental science this is especially true; in human consciousness we study the image of God, for we are created in His image. When, therefore, we study our own minds, we are in some slight degree studying the divine mind, catching a faint reflection of it, and learning wherein we come short of the perfect activity which God designed for the mind. The child should be made to understand his own moral being, and its mode of development; otherwise he may lose sight of his moral being in the urgent importunities of nature. The young should know the necessity of taking up truth, moral truth and law into the reason, in order to secure a complete development and culture of the spiritual in man. This knowledge, along with proper training, will place the young on high and advantageous ground at the start of life, and thus render success all but certain.

Fidelity in the application of all this education and teaching, is

necessary to give it success. The teacher must himself be inspired with the divinity of his mission ; his soul must be on fire with the thoughts he would communicate, so that his soul may fuse into that of his pupil, so that he may rouse up in the taught the thoughts that burn within himself, and call forth an enthusiastic ardor in the pursuit of truth of every nature, which nothing but earnest study can gratify. This can only be done by a teacher who believes in something divine, who sees in nature something more than mere nature, in science something more than mere human generalizations, who sees thought, and wisdom, a divinity and the divine every where around and above him, in the wild weed that simply blows, as well as in the worlds that float in infinite space. Dead, lifeless nature is a melancholy vision ; but nature alive with the divine presence, instinct with the creating divinity, will rouse the most sluggish soul to thought and enthusiasm, to reverence and worship. In his vision nature is one vast mirror, reflecting from all her myriad faces thoughts and ideas of the great conceiving mind and shaping spirit of the universe. As the teacher is, so will the pupil be ; if the one is dull and cold, so will the other be. When rightly brought to bear on the opening mind, the power of this reforming instrumentality upon humanity is prodigious, incalculable, so great that we are assured that the mind, trained up in the right way, started right at first, shall never depart from it, but rush onward in the way it has been taught to run, until the spirit shall be shaped to every noble work, and fully prepared for that higher companionship amid the light and purity of a sinless world.

CHAPTER XXIII.

REST AND WORSHIP.

From the family and the school, the child goes into the rush and whirl of life. The demands of business, the exactions of life, the wants of the body, absorb his attention, and confine his thoughts to material interests. He becomes embedded in the world of matter, which tends powerfully to turn thought from within, from man's spiritual wants and culture. The spirit finds no favor at the hands of nature; it is dwarfed amid the whirl of business, crushed by the accumulations of material supplies for the body. The mind is wholly conversant with matter, with nature, with calculations of expediency and in expediency, with profit and loss, advantage and disadvantage. Morality is liable to degenerate into cash balances, and profits realized; if these are right, the mind comes to regard the morality sound, and the mind is at ease; if these are wrong, the morality is wrong, and the mind is in distress. Success becomes the test of rectitude, and failure is damnation. The terrible power of mere business to drag the mind down into the dust, may be seen on all sides of us, and especially among those who are found where men most do congregate, in our large cities and on our marts of trade. Converse with them, and you hear nothing but of prices, rises and falls, and losing or gaining, trades and markets. There can be no doubt of the terrible power of business to stifle

man's moral culture, and subject him to the influence of mere material instincts.

Such being the tendency of business, some protection must be provided against it. The spirit is not nurtured by nature, it draws its food from truth and thought, and grows by reflection. Hence, *repose* from bodily cares, from business excitements, is necessary in order to leave a space of time vacant from worldly care, to be devoted to the nurture of the spirit. The necessity of this time of *repose* must be apparent to every mind which admits man's spiritual life as the great end of existence; it is clear that, if the moral life is to be cultivated and perfected, time is required for it. The body is but a mean, and can it call for all the time to supply its wants, while the spirit is neglected? It is plain that God never could have designed that all attention and time should be devoted to material wants, when these wants are limited to earth, while our spiritual ones run onward into eternity. This would be to suppose that all time was to be bestowed on a single mean, and the great end to be overlooked. It is clear, therefore, that man cannot rightfully appropriate to business any more of his time than may be necessary to supply his material wants, since these wants are necessary simply because the spirit cannot prosper if the body is not provided for. Hence, labor is to be exerted for this purpose, and for this purpose alone. When the wants of the body are supplied, we are bound to apply the balance of our time to the wants of the spirit, to the study of that truth without which the spirit cannot live. We have already seen that under the divine arrangements man has more time than is needed to supply his material wants, and hence he must have time which he is bound to devote to his spiritual culture. It cannot be supposed that God would so constitute things that man would not have time for spiritual culture; and we see that he has not. A portion of man's time will provide for his material wants, and hence a portion must be applied to his spiritual wants. This is the highest end, and cannot be overlooked

with safety. We know the spirit is sacrificed, when the whole time is given to labor, and all the thoughts to matter ; hence we see that a time of *repose*, of cessation from labor, is necessary for our moral cultivation and perfection.

Nor is this all. The body will not endure the constant strain of labor and business. It is a fact evidenced by experience, that men and animals both require this periodical *repose*, or they will break down. And we should expect to find it so. God has appointed a portion of time for labor and a portion for mental improvement and moral culture ; the last follows from the fact of its superior importance over the wants of the body. If then we refuse to employ our time according to God's order and arrangement, we violate his law, and must experience evil consequences flowing from this violation. God's law cannot be violated without being followed by suffering. If then we labor more than God designed, our physical strength must give way ; we have exhausted the powers of nature, and she must have time for recuperation. Our physical system, then, shows that cessation from labor is for it a necessity, and therefore on our part a duty.

But cessation from labor is not all that is implied, it is not all that we need. The spirit needs culture ; this can only be accomplished by means of truth taken up into the spirit, and made the ground of our action, the principle of our life. In business and labor, the mind is engrossed with matter, and drawn aside from spiritual ideas ; hence we need vacant time for the study of spiritual truth, to make our minds acquainted with spiritual ideas, and above all, to reflect upon our course of action, to apply to it our moral judgments as tests of its rectitude, to ascertain whether we are living according to the law of the spirit, and not according to the law of the flesh ; in a word, to secure by these means the culture and development of our moral life. There is here then no idleness ; this time of repose is a time of active thought, of deep reflection, of thorough self-examination. Nor can we obtain this

moral culture in any other mode ; we must appropriate a portion of time for it, or we shall become wholly absorbed in material interests and thoughts of mere utility, to the utter neglect of our higher life ; the body, wealth, pomp and a vain show will absorb all our thoughts and life, leaving our spirits unproductive, undeveloped, dead.

But there must be an agreement as to the time of repose. If left to each individual, the repose will come when convenient ; there will be no self denial in it as when fixed in advance ; it must then be kept at the appointed day, what ever maybe the clamors of material interests. There would also be no repose in fact, if each were to fix his time of repose as he saw fit ; business would be constantly going on, distracting the thoughts of one seeking repose. There could be no *day* of rest for a community, no hour of stillness inviting thought. Nor could there be any moral culture. The man who labors constantly is in no condition to search after moral truth ; he needs some teacher, who shall have made himself ready by study to impart the necessary instruction, and to impress it upon the attention. There must be a fixed day, a day agreed upon by all, on which the people shall assemble, and the teacher come forth with thoughts new and old for the moral instruction and culture of the human soul ; otherwise there can be little advantage from a day of repose, except mere physical ones ; spiritual interests would be sadly overlooked, and moral degradation be the inevitable consequence. A day then must be set apart in common for repose ; when all may assemble to be instructed and exhorted to good, and warned and instructed against evil ; teaching under such circumstances is greatly more influential than when imparted simply to the individual ; sympathy is excited by numbers, and attention better secured.

There is another consideration not to be overlooked. In a general cessation from all labor, there is a stillness and quiet, which preaches powerfully of itself. It reminds all of their immortality, of their spiritual wants, of the subordinate character of earthly

anxieties in comparison with those which look forward through the veil into that life for which our earthly life is but a preparation. The Sabbath in its sacred stillness is indeed a reminder of higher interests than earth ; a preacher of higher truths than are found on the corn exchange, at the broker's board, or in the merchant's ledger. The Sabbath breaks in upon the continuity of our worldly thoughts ; compels us to lay them aside for a time and let our spirits grow.

To aid in this growth of the spirit, worship is necessary. By this is meant a spiritual communion between the soul and its Creator ; when man bows himself before the Great Giver of all, contemplates His character, prays for His aid, and strives to gather up into his soul the ideas of divinity, and renews his strength to conform his life to them. That this worship is based in human consciousness is evident from the fact of its universality, its prevalence among all population, without regard to religious opinions. Worship has been a feature in all religions ; and hence must have a basis in human consciousness ; we feel the want of it ; it is necessary to our moral growth, to bring into play our moral emotions, and to keep them alive. The conflict between spirit and nature is such as to require all possible aids for the spirit—and of those no one is of equal power with this of worship. Where it does not exist, man and society soon fall under the dominion of nature and sense ; and irreligion, vice and crime, are the unfailing fruits. Worship draws off the thoughts from business, from the world, turns them upon God and in upon ourselves, and warms up our souls to nobler emotions than earth can call into exercise.

Such then being our duties, it becomes the duty of each individual to contribute to the observance of a fixed portion of time, and by the payment of all sums necessary to give efficacy to this repose as a day of moral and religious development. What is the duty of each is the duty of all ; and as a union is necessary to obtain the highest results, it is the duty of all to provide conjointly the necessary accommodation for meeting together, and the necessary teacher,

who shall, at suitable hours, instruct them into all truth, and urge them into the practice of virtue, and impress upon them the duty of obedience to God's laws.

The Christian revelation here comes in to declare that one day in seven is the true proportion between secular and religious time ; it adds very little, if any thing, to the ideas we derive from the simple relation of man to God ; the duty of sacred time, of spiritual culture, and of worship, are directly inferable from the relation of man to his Creator ; from his spiritual nature, the engrossing tendency of material interests, his proneness to forget God and his spiritual life ; all these call for sacred time, sacred teaching, and divine worship. The mighty inference is seen by the vast contrast between those populations who observe holy time, and duly pay their worship to the Most High, and those among whom the Sabbath is not known, its soothing and purifying influence is not felt. Let us all, then, aid in sanctifying the Sabbath, in swelling the multitudes who shall weekly throng its courts, and humbly offer up their souls and thoughts as a sweet sacrifice to the Lord of Hosts. In this way, we shall do much for our own spiritual growth, and for the peace and safety of our common country and the world. We shall learn to live the life of the spirit, and carry with us into business the law of God as our safest guide and perpetual teacher and purifier. Labor will be worship, since we shall come to regard it as a mean of spiritual advancement ; it will be sanctified in our thoughts, as should be all the appointments of God, which are working together for man's moral recovery and perfection.

CHAPTER XXIV.

CONCLUSION OF SOCIAL MORALITY.

WE have now concluded what we purpose to say upon social morality and social duties. We have run over the instrumentalities employed by God to bring back humanity to a conformity to His law, to restamp upon it His own image. The spiritual life is the great end of all this labor, and of all these instrumentalities. To implant in the mind the truth of God, and to bring man to obey it, seem to be the single object for which all is at work around us ; all labor in its multiplied forms is working together for this single end. Now this end must be an important one—an end higher than earth, than all that is of earth, since earth is but a mean to this end of all ends. Life, then, must be a matter of deep interest to every soul ; there must be something more than we see here, depending upon it, or we should not witness God accumulating such influences and instrumentalities to develop the divine spirit in man. But if man's existence is confined to this world, then this cannot be true ; no great interests are then at stake, and God is acting for no great purpose ; for if earth witnesses the all of humanity, truly is its life as a shadow, as a morning cloud, as the early dew, as the rising mist swiftly passing away. Such a supposition would impute folly to the Most High, and bring into disrepute the divine administration. God and man are laboring together for no such narrow space as

time, for no such limited life. There are deep, infinite interests at stake. Man is immortal, his spirit will live hereafter, and that hereafter will be the reflex of this brief present. We shall go on developing either the happiness or misery, of which we are made capable, through all that never ending future. Hence there is deep wisdom in the action of God, in all His means for human recovery, and in all His appointments for spiritual culture.

That this is so is also apparent from another fact. It seems certain that an effort is going on to make humanity better, to bring it back to a state of conformity to the divine law of which we all feel ourselves capable. Now this end is not accomplished in this life ; the best and purest of men fall far short of their own views of duty and perfection ; hence unless there is a hereafter for the soul, God has met with a *failure* in his plans ; He has not recovered humanity, notwithstanding all the instrumentalities He has set at work for this purpose. This work cannot, then, be finished here ; it requires a longer existence, another life, when spirit emancipated from flesh, and earth, and body, may assume its legitimate sway over the life, and develop it in accordance with the law of spirit, which is the law of God. Man must then have a life beside this toilsome, anxious and suffering state which we call life ; or his spiritual aspirations can never be satisfied.

In view of this immortality, how widely extended, how vast, how high appears man's importance and our duty ! With what earnestness, sincerity and energy ought each and all to engage in this mighty work of self-recovery ! We are not laboring alone for ourselves and our own generation ; but the character of the myriads which are crowding forward toward the stage of this life, eager to occupy our places, will depend somewhat upon what we shall do. We are the educators and teachers of the coming centuries ; they must derive from us the means of spiritual life, and the truths by which it is to be carried forward toward its perfec-

tion. And let this world be populated only with those who obey the divine law, and what a mighty contrast would there be ! Peace and good will to men would be the burden of every heart, and war, and strife, and disputes would give place to harmony and universal concord.

“ And the kindly earth shall slumber, lapt in universal law.”

CHAPTER XXV.

THE STATE—ITS FOUNDATION.

WE pass from the community to the State. *The State is a community invested with authority to compel right and justice to be done.* The community has no power, no authority to force men to perform their duties, to respect the rights of others ; and hence in treating of it we have simply pointed out certain duties, which can only be discharged by a union of individuals ; and hence the discharge of them must be a duty resting upon the community, upon a unity formed out of a multiplicity of human beings. If each individual would perform voluntarily his duty as one of the aggregation, the entire duty of the unity would be discharged, and all the instrumentalities ordained for the development, culture and perfecting of a human soul, of all human souls, would be brought into play, and applied directly and efficiently to the purpose which they are ordained to accomplish. But it is a melancholy fact that men will not voluntarily perform either their personal or social duties ; and many will not only disregard these, but violate the rights of others. Neither property, nor reputation, nor liberty, nor life is safe in the community ; hence the State is an existing *fact*—a fact found in all communities, under all circumstances, among every variety of populations, with every variety of principles, intelligence, civilization and religion : every where the State is a *fact* : nowhere is it found to be absent.

Wherever there are two individuals, the State is there also ; an authority and power of coercion over the individual is there found in action. Indeed, such is the reckless disregard of duty by depraved humanity, that the community cannot exist without the State, without the power of coercion over its members, without the authority to compel right and justice to be done in the community. Crimes will be committed, laws of right will be violated, and feelings of anger and revenge will be the consequence ; the individual will vindicate his own rights, and avenge his own wrong ; hence society would, without the State, be involved in perpetual conflicts ; an unceasing war between individuals would be the necessary result. The administration of justice could be nothing but the administration of individual revenge. *The State is, therefore, a necessity.*

Many theories have been propounded to justify the existence of the State. Some have assumed that war and conflict are the natural state of man, of human society ; and that hence the State is a mere combination of the majority to hold in check the minority ; that it is founded on selfish motives, for the purpose of protecting one from the other, since without this authority no one could be safe in his property, or liberty, or life. Now this theory starts upon a *false* statement of *fact*, and upon a reason equally false. It is not true that the natural state of humanity is that of war. We are born into the family, nurtured in its harmony and love. The law of the family is love, and its effect peace and love. The head of the family is a lawgiver and a judge ; he both declares the law and enforces obedience to it on the part of all its members. The community is made up of families, and the State is but the organization of the community ; hence, if the state of the family is that of concord, love, and obedience, so must be the condition of the State, composed of an aggregation of families. Indeed the family is the State in its incipient stage ; it possesses the power of coercion over its members as well as the State does. The primary

condition of humanity is then a condition of harmony, of order, of love. Nor is this all ; the individual is born under and subject to the law of God. This law he is bound to obey, and, if all did obey it, the State would cease to be a necessity ; whether it might still prove a convenient mean in working out the great end of creation is another and different question. This theory, then, starts upon a false assumption of fact, and must, therefore, be itself false.

If its facts were true, the State would be an impossibility. Would it be possible out of a collection of law breakers to organize a unity of law abiders ? If man will obey law only by constraint, only as a tiger or a hyena is made to respect man, where is there here any stand-point for an organization of law and order ? By this theory, the elements are in perpetual conflict, in constant antagonism, and yet it is supposed that order can be eduved out of this antagonism, not by a force imposed from without, but by a force rising up from within. How can the sexes be brought together ? How the family ? Is repulsion the principle of aggregation ? This is a barrel without hoops, and a strong pressure of air within ; it cannot hold together ; no more can disorder organize itself into order, or war into peace. If all tends to conflict, where is to be found that which tends to order ? It is true that it is claimed that self is the great principle of aggregation ; that self finds war unprofitable, and therefore, an aggregate of selves combine to enforce—what ? Justice ? On this theory there is no such idea ; the only thing that can be enforced is the will of the union ; all must obey this, or suffer for disobedience to it. The will has no foundation in right ; it is will and nothing else ; a will, a command predicated on what those expressing the will, consider their interests, their well-being, their happiness ; it is a power founded in the right of the strongest ; for the minority has just as much right to enforce its will upon the majority, as the majority has to enforce its will upon the minority ;

hence the State is but a perpetual war between those who wield its power and those upon whom it is brought to bear, between the majority and the minority, between the governing and governed. Nor is there here any principle to hold even this fancied majority together. It has no law but will, the will of individuals, and these wills are just as likely to disagree among themselves, as the wills of the majority and minority are to disagree. Upon this theory, the State is an usurpation, a despotism, a tyranny, an organization of the strong against the weak, which has a right to remain just as long as it can remain, and not a whit longer. If the minority have the power, the right is with them, and they can rightfully overturn the State that is, and erect a new one in its place. Hence, if war is the natural state of man, rebellion and revolution are the normal condition of the State. This theory is founded upon atheism ; it ignores a God, and all law which man does not enact for himself. It does not assume to enforce a right already in existence ; but to create a right and then enforce that right—a right predicated upon the fancied interests of those who enact it. The measure of the right of the State under this theory is the interests of those who govern, as understood by themselves ; hence minorities can have no rights ; they are at the mercy of a selfish majority, of a selfish authority, whether that authority be lodged in one, a few, or in the many ; whether called a monarchy, an oligarchy, or a democracy. It is the government which exists among lions and tigers and hyenas ; one is kept from tearing his fellow only because he fears to be himself torn.

Nor can this theory stand on the ground of self-defense. This right of self-defense is a conditional right, it does not arise until the condition arises, only when the party is assailed ; hence, there can be no right to combine in advance to resist an attack which may never be made. This right is limited, too, in its exercise, to the party assailed ; hence, no combination can be justified of one part of community against another part, when that part has never

assailed the other. This would be to punish before the crime is committed, because if the party did not deserve it then, he probably would in some future time.

This theory has been propounded by others, on the assumption that men on entering into society agree to give up certain rights, in order to enjoy others. But this assumption is again false in fact. No one has ever seen any such giving up of rights. It is a simple assumption to avoid a difficulty, the difficulty of reconciling naked power with certain so-called natural rights in the individual. It is said minorities have agreed to be so governed, that they have surrendered the right of self-defense, of doing as they please, since will is on this theory all the right that is recognized. And first, what power has a human soul to surrender its rights? Can it innocently contract away or surrender up its reason and conscience, its right to life and happiness? But this theory hardly recognizes the existence of any such thing as reason and conscience and responsibility. Man is assumed to be at war with his fellow, and the rights which this ideal man is assumed to surrender, is the right to steal, and rob, and murder. And where does man obtain a right to do such things? According to what code of morality can a human being be said to possess any such rights? It can only be by virtue of a code which declares rape, and theft, and robbery and murder right, lawful, virtuous; because, before a right can be surrendered, it must exist; hence this assumption does admit this right as an existing right in man, as a right he could exercise without being subject to blame, were it not for some imaginary surrender, which took place at some time, one knows not when, at some place, one knows not where, and between individuals of whom one never heard. If atheism is the true solution of the world and man, then there are no rights in the universe, there is nothing but force, and the stronger force must always prevail; and hence might is always right; hence whatever is, is right; there can be no wrong, but weakness; hence whatever fails, whatever does not succeed, is wrong. Failure is sin, and the sufferer the only sinner.

There is another theory of the State, which has in its favor many great names of the past ; this is the so-called *social compact*. This theory assumes that the State is the creation of compact or agreement among the governed, or between the governing and governed. There is here also the false assumption of a fact. No instance can be found in history where the State has been so established. The State has been found every where existing, even among the rudest tribes, and where the profoundest ignorance covers the population. The strong, the wise man, the man who can keep the peace, of necessity grows into the State, and men gather around him for protection. The rudest tribes as well as the most civilized nations have lived in the State, and have not lived elsewhere. Men are born into the State ; hence, if a compact were once made, the theory would instantly become false, because all the after born would become citizens, and be bound to the State without any consent being given on their part ; so, too, the State lays hold of the new comer, without inquiring as to his wishes, and compels him to obey laws to which he has given no consent. It is said that the after born are bound by the doctrine of representation, that the consent of remote ancestors binds all their posterity. This is a convenient way of getting rid of a difficulty. The theory assumes a fact which never took place, and assumes others to get rid of any difficulties which is involved in the first assumption. But what right has a remote barbarian ancestor to bind his civilized descendant ? If the State grows out of compact, it then does not exist of right, and cannot exist of right, except all the governed enter into this compact ; all must give consent to it, or they cannot be bound by it. Here majorities and vote by ballot are nothing, unless consent has been obtained. What right have majorities to govern me ? Can they make that wrong for me which was not in itself so ? Where and when is any such power to be obtained ? Not from ancestors, for they cannot bind posterity to their notions ; nor from any majority, since I have given them

no such authority. Besides, if the ancestor has a right to make this compact, who has any right to change it? Surely it cannot be changed without the consent of those who made it, or their posterity. Now this theory would preclude all possibility of change, since no change can command the assent of all. In fact, we know that changes are made without any regard to minorities — they are held bound against their consent. The whole action of the State is necessarily in conflict with this theory. Governments are made and unmade by majorities, reckless of minorities; yet they are held bound, as they must be. But with whom is the original compact made? Not with the State, since it does not yet exist; hence, it can only be made among citizens; a compact to create the State, and so created, like all compacts, it binds all parties, till dissolved by mutual consent; but no such consent could be obtained, and hence the State as formed would become perpetual.

Nor is this true of the United States. When we separated from Great Britain, the State existed, nor was it abolished; there was no moment of interregnum, no moment when the State did not exist: its form was simply changed. No convention was ever called to create the State, but to organize the State. It was assumed to be in existence under colonial charters, until new constitutions were adopted. No consent was ever asked whether the people would have the State or not; that fact was assumed as a necessity, and the only question propounded was, what shall be the form of organization which this State shall assume? No universal consent was ever asked; indeed, we all feel that if the State was to depend upon consent, its existence would be impossible. Our written constitutions assume the existence of the State as a fact, and merely provide for the mode of its organization and action. Nor can any one be allowed to object to its authority within its territorial limits; within these the State must of right enforce its authority upon all who set it at defiance; it can tolerate no independent action, all must be subordinate to it.

All these theories start upon the false assumption that man is born out of and not into the State ; they assume that man could live out of the State, if he so choose, whereas he is born into the family, and the family necessarily grows into the State, and no one can any more escape from their authority than he can escape from the pressure of the atmosphere which he breathes. If he passes from one territory to another, he also passes from one State to another ; nor can he get beyond its influence except by getting out of society ; he must not even be in the family, for that must grow into the State. If the State as organized fails at any time to perform its functions of repressing crime, and maintaining order, it will, reorganizing itself in some way, whether as mob, as vigilance committee, or under any other name, reëstablish order and punish crime. Justice must be recognized, crimes punished, order maintained, wherever men do associate, and if it cannot be done in one way, it must and will be done in another. When California State officers fail to maintain order and protect property and life, vigilance committees must and will do it ; the form will disappear, but the State will remain in all the greatness and majesty of its authority and strength.

All these theories confound two very distinct things, the State and its organization ; the first is a *unit*, the second may assume many forms. The State is the same, whatever may be the form or character of its organization ; its authority and duties are the same, be its form whatever it may. The first is a necessity, the second may be the result of chance, or compact, or vote by ballot, or even of usurpation. The first is the authority, the second simply points out how and by whom this authority shall be exercised. But they both imply some right, or duty, or law, which the State never enacted, and upon which the State reposes. Human consciousness recognizes, in spite of theories and logic and learned discussions, cannot avoid admitting, this right, and duty, and law, the validity of which does not depend upon compact or vote by ballot, the force

of which is universal, applicable to all men, at all times, and in all places. Hence there must be a law independent of the State, and under and by virtue of which the State exists, exists of right, and not by wrong and usurpation. What then is this higher law, which underlies the State, and holds it fast bound within its unrepalable obligations?

We have started in objective morality with the idea of God, as the creator and moral governor of this universe. He has created man subject to law, he has clothed him with certain rights, and laid upon him certain duties. Man, as a subject of God's government, is bound to obedience; he must obey God's laws, and discharge his duties, under the penalty of being miserable if he does not. We have further seen that, if men obeyed the laws of the divine government, there would prevail universal concord and peace; and no other government would be necessary. The object of all earthly governments would already be obtained under the divine government; and there would exist no wrong to be repressed, no duty to be enforced, no right to be maintained. The end of all government would be attained; the recognition of every right, the performance of every duty, would be universal; hence there would be neither right or justice to be enforced; since no right could be violated, no wrong exist.

But such is not the fact. Men are everywhere found, who do violate God's laws, do refuse to discharge their duties, and do disregard the rights of their fellow men. This is a universal fact, limited to no time or people, to no degree of intelligence or civilization; wherever man is found, there are also found rights violated and wrongs committed. The family has failed to prevent them, and the community as such has no power to compel obedience, to enforce law and order; hence the State, clothed with authority to cause right and justice to be done among men, becomes a necessity, and, if a necessity, then a right. The State is the embodiment of the authority and power of the community, organized to enforce

right and to prevent wrong; and this right and wrong are founded upon the character and legislation of God Himself. In Him and in His character is found the measure of all right; and from Him alone do men derive their rights. Unless this is true, then there are no rights for the State to protect; there can be no wrongs for it to repress and punish. Rights and duties must either be created by the State, or exist independent of it. They cannot spring from the legislation of the State without denying the existence of a God; for, if God is, and is the creator of all, his law must be above every other law, and cannot be modified or repealed by any human authority; besides any other theory would involve the absurdity of organizing the State for the protection of rights, which as yet did not exist. The State then cannot create a right, nor impose a duty; and hence no wrong can exist, unless it is declared such by the law of God.

Rights and duties then do exist, and exist independent of the State, and hence exist as rights and duties coming from God. The State then must recognize these rights and duties; must maintain the one, and enforce the other. If right and justice are to be done, it must be the right and justice which man derives from God. There can be no rights, no justice separate from divine rights and divine justice. All right and all justice in the universe must be divine right and divine justice. The admission of a God in morality implies all this, and not a whit less than this.

Now men, as we have seen, violate these rights, and fail to perform duties, and in so doing, injure their fellow men, impede their fellow men in the great work of moral culture and perfection. Some thus work to prevent others from doing their duty to their God and fellow men, as well as to inflict positive injuries to their persons and property. Is the man who is laboring to perform his duty to be impeded by the bad conduct of a fellow mortal? Is one to be permitted to violate the laws of God to the injury of another? God has instituted no direct instrumentality of His own to repress vio-

lence, to enforce obedience, to protect the right doer from the wrong doer, unless He has established the State for that purpose ; and surely He would not have left society a prey to its bad members ? This would be to defeat His own ends ; ends which cannot be carried out and accomplished without order and obedience, at least in such instances as tend to public disturbance and individual injury. The community then must possess God's authority to organize itself into a State and form a civil government as the only mean of preventing disorder, and punishing crime. St. Paul declares distinctly that all civil authority is ordained of God ; and not the less distinctly does the same doctrine flow from the premises lying at the root of all morality. If there is a God, all authority having a legal stand-point must come from Him ; and the community must, to aid effectively in carrying forward God's work, have the rights of a State, of organized government, to coerce obedience and punish disobedience. Hence the State exists by divine appointment and for a specific purpose.

The State is, therefore, not absolute, cannot be arbitrary. Its duty is to protect men in the enjoyment of their inalienable rights, the rights with which God has clothed them in order to enable each to discharge his whole duty. The State is under law as much as the individuals of which it is composed ; nor can it violate these divine laws without transcending its authority and jurisdiction, and thus becoming in its turn an usurpation, an illegality. There is a law higher than the State, the law of God, by which law the State must be governed, if it will continue legitimate.

This view illustrates the true view of what is called the higher law. There must be such a law, if there is a God, the creator and lawgiver of heaven and earth, and this law the State can no more violate than individuals. If God has laid certain duties on individuals, on the family, on the community, these duties must be performed ; nor can the State interfere to prevent them from being discharged ; if it could, then through the action of the State, all God's

laws might be got rid of, and humanity be emancipated from the power of duty to God. It is clear, then, that if God says thou shalt not steal, thou shalt not commit murder, the State must declare the same thing ; it cannot enact that man shall steal and murder. This would be to work the earthly government in direct antagonism with the divine. The State, therefore, cannot legislate in opposition to the divine law ; and it must legislate in aid of the end sought by divine government. Man's moral regeneration and perfection are the end of the divine government, and must, therefore, be also the aim and tendency of all human governments. This necessarily follows from what has already been laid down. If the State receives, as it must, its commission from God, it can find nothing in that commission in conflict with the law and designs of the divine government ; nothing which is not in harmony with them and influential in their advancement. The State is then a divine institution, established for divine purposes, and should only be administered by minds penetrated with divine love and wisdom. Hence when the righteous bear rule, the people rejoice ; but the reign of the wicked can tend only to misery, confusion and revolution.

Such being the foundation of the State, it can never cease to exist ; it is a standing necessity, without which society can make no improvements, no ameliorations, no progress. The State is more than a necessity ; it is a duty, since God's work in humanity cannot be carried forward without it. Hence the principle, which must rule in its organization or form of government, is that the best must be selected ; that form which will be most likely to place its vast powers in the hands of the righteous, who will act in unison with God in the great work of human recovery and perfection.

It is well to guard against a confusion of terms so common on this subject ; we must discriminate between the *State* and its *organization* ; the one is a necessity and a duty ; the form of the other is a matter of expediency. The State, however, must be organ-

ized, since until then it is a mere possibility, not a *power* ; but the form of this organization may be such as circumstances or the public judgment may select under the restrictions just indicated above. The State can never forfeit its existence ; its form may, however, be subjected to modification or change ; the men too, who exercise its authority, may violate their duty, and therefore forfeit their right to govern. If the laws of God are violated, it is not the act of the State, but the crime of the men who exercise its vast powers, and the sin and responsibility must and will rest upon them ; hence they may be punished by expulsion, imprisonment, or even death, according to the degree of criminality ; but the State does not cease to exist ; it asserts its existence in the very act of passing sentence upon such offenders.

This view of the State defines clearly the duty of the citizen. The citizen is under a divine institution, working for divine ends ; hence he is under a moral obligation to submit to the State and to obey its laws, so long as the State keeps within its legitimate authority. If we are under a moral obligation to yield obedience to the State, as a divine institution, so must we be morally bound to obey all its laws, since these laws are means employed to attain a divine end ; if it is a duty to labor for an end, it is equally a duty to employ the proper means for the attainment of that end ; laws are means for such an end, and hence we owe it to God, we are bound to God, we are obliged to act in conformity to these laws ; we are morally bound to obey them.

It has been more than intimated that the State can have no morality. In one sense this is true ; and in that sense, a church has no religion, a missionary society has no religion, a temperance society no morality ; and yet each is organized to promote moral and religious ends, and all its officers are under obligation to act under a religious and moral obligation ; so too the State is ordained for a moral purpose, for the accomplishment of moral ends, and every functionary, therefore, acts under a responsibility to God, the very

highest of all responsibility. If the officer of State thus acts under a high moral responsibility, no less does the citizen ; since both officer and citizen are each in his sphere acting together for the accomplishment of the same high and holy end. The citizen then is morally bound to obey the legitimate laws of the State.

This has been admitted generally with reference to laws termed *mala in se*—laws which were bad in themselves, the violation of which involved also a violation of God's positive laws ; but it has been said that laws which were *mala prohibita*, were not morally binding ; that the citizen could conscientiously disregard these laws, if he was willing to run the chance of incurring the penalty. Now these laws are said to be morally indifferent. Is this true ? Can any thing be morally indifferent, which is adapted as a mean to bring about a great moral end ? If we are bound to feed the poor, we are bound to pursue the means which will enable us to do it. If these laws are a necessary and suitable mean of carrying on the government, they are just as obligatory as any other law. The State cannot be carried on without a revenue, hence laws raising such a revenue are obligatory, as being the proper means to work out a divine end. A man then cannot conscientiously violate such a law, nor any other law which the State has lawfully enacted, since all laws work together for the same end. Nor is this all. A refusal to obey the law is an act of rebellion against the State itself ; it is an act tending to defeat the action of the State, and to encourage resistance in others. Now this cannot be done without sin, since the effect of such resistance tends to a destruction of the State, to disorder, to social commotion, to defeat the very end for which the State exists. The citizen then is bound to obey the laws of the State of every kind ; since, as a citizen, he acts still as a man, and as such is responsible to God for all he does, is still bound to employ the State for the advancement of God's plans, and this cannot be done unless every citizen is under a moral obligation to yield obedience to all the means properly adopted by the

State to carry out the great end. All its laws are but means to one and the same end. Nor does it matter if we think that the means adopted are not the best, since this question is rightly to be settled by the State, and when settled it becomes a legitimate mean, a binding law ; beside, what right would the State have to punish me for disregarding a law which I was not morally bound to obey ? This is to overlook the divine origin of the State, and in this respect to establish it upon force. Now *force cannot create right*, it can only enforce or violate it.

No good citizen can, therefore, refuse to obey a law properly enacted, without moral guilt, without sin, without exposing himself to the just indignation of Almighty God. If he does not like the law, if he doubts its policy, it matters not ; he is bound, as a good citizen, wishing to set forth a good example, to yield it a cordial obedience.

This too is the scriptural doctrine of St. Paul, as stated by him in Romans, chap. xiii : " Let every man submit himself to the authorities of government, for all authority comes from God, and the authorities which now are, have been set in their place by God ; therefore he who sets himself against the authority, resists the ordinances of God, and they who resist, will bring judgment on themselves. For the magistrate is God's minister to thee for good. But if thou art an evil doer, be afraid ; for not by chance does he bear the sword (of justice), being a minister of God, appointed to do vengeance upon the guilty. Wherefore you must needs submit, not only for fear, but also for conscience sake ; for this also is the cause why you pay tribute, because the authorities of government are officers of God's will, and His service is the end of their daily work." Here the whole moral aspect of the State is clearly and distinctly exhibited. It is founded by God, its officers are God's officers, servants to do His will, and work together with Him for the accomplishment of His plans and ends. Hence all are to obey, not through fear of punishment, but as a matter of conscientious

duty. This settles the question of moral obligation, so far as the opinion of St. Paul can settle it. He also places the paying of tribute or taxes as one of the duties of the citizen, thus exploding all pretense for the doctrine founded on the distinction of *mala in se*, and *mala prohibita*. He declares that even the Roman government which was then in existence, was established by God, and was, on this account, though administered by pagans, entitled to the obedience of the Christian. It will thus be seen that the doctrines of morality and revelation strictly correspond and beautifully harmonize, thereby evidencing that both rest upon the same foundation of divine truth, of divine appointment.

CHAPTER XXVI.

THE STATE—WHAT IT CANNOT DO.

FROM what has already been said, it follows that the State is not omnipotent, that it cannot do whatever it pleases, that it acts under limitations and restrictions, and hence that there are some things which the State cannot lawfully do. The State being founded upon the moral or divine law, is subject to that law, and must confine its action within such limits as that law draws around it. It is our present object to point out some of those things which the State cannot do, some of those restrictions under which it labors, and by which it is bound. We have already shown that there are personal and social rights and duties, and we shall follow this distinction in what we have to say in the ensuing discussion.

1. And first, then, of the right of the individual. The individual is a subject of the divine government, as well as a citizen of the State. The divine government is the paramount, and the State the subordinate authority or government; hence man is absolutely bound to obey the divine government, and the State has no claim upon his obedience, except upon the condition that its claims are not in conflict with the claims of the paramount authority. The State, then, cannot interfere with the rights which the citizen holds from, and the duties which he owes to the divine government. God's claims must be paramount to every other possible claim,

since every other authority holds its commission from, and is subordinate to God. God has clothed the individual with certain rights, and laid upon him certain duties; he is entitled to exercise the one, and bound to perform the other, without the hindrance or interference of any other authority.

God has endowed man with moral consciousness, and commanded him to act and live up to his moral judgments; his happiness is made to depend upon his so acting and living. Hence, the State cannot interfere with the action of the individual in this respect. He has the right to form his moral judgments, since he is bound to obey them. This right involves the right of free investigation and study. He is bound to employ all the means in his power to ascertain the truth of God, and what His laws are, and what his relation to these laws is. This is a duty he owes to God, and must therefore be performed, and cannot therefore be prevented by the State, without involving the individual in rebellion against God. In this right is included that of education, of self-culture. This is a necessary mean, an indispensable preparation to enable the mind successfully to study and apprehend the truth; hence every one is bound to educate himself. The State cannot, therefore, assume to restrict this right, cannot rightfully prevent a man from pursuing his self-culture in such way as seems right for him to do. These two rights of self-culture or education, and the study and formation of our moral judgments, are sacred, not to be restricted or prohibited by any State or other authority. So too the duty of acting up to these moral judgments, is imperative on the individual, and therefore cannot be impeded, or prevented, or forbidden. If the State should madly undertake to render impossible or criminal the exercise of these rights, or the performance of these duties, its legislation would be without authority, and not binding upon the citizen.

Upon these principles rest man's right and duty to worship and serve God according to the dictates of his own conscience, according

to his own moral judgments. Hence, no authority can require or compel him to abstain from worshiping and serving God according to his conscience, or to worship and serve him in a mode different from that which he believes to be obligatory. All persecution is, therefore, unjustifiable, an effort to force a human soul to violate its own consciousness, and work out its own damnation. Men cannot think alike on all moral and religious subjects ; such difference of opinions is the foundation of all progress, since this conflict of opinions stimulates to study and discussion, by which the truth is ultimately eliminated. If all thought alike, there would be no intellectual activity, but a dead uniformity, a self-satisfied state of mind, which would preclude all advance in scientific and moral truth. These conflicts of opinion are then God's appointment, God's instrumentality for eliciting the truth.

Nor do these conflicts often interfere with man's real duties ; they are generally speculative rather than practical, and hence cannot justify disputes, dissensions and a conflict of action. Wherever sincere and earnest minds do differ, the truth or doctrine must be such as to justify such difference, without impairing the love and respect and confidence of good men in each other. If God had not designed such differences, He would have made His truth so plain that no sincere and earnest mind could have misconceived it. In case of such a difference, neither has the right to assume his infallibility, and deny that of the other ; the difference should stimulate to further inquiry and investigation, until the truth is made so plain that all earnest minds will receive it. The fact, then, that such minds do differ on religious subjects, is not only no ground for unkindness, for uncharitableness or persecution, but is no ground or justification for the disruption of a society or church. The difference must be one which cannot involve man's recovery from sin and jeopardize his salvation, since this would be an impeachment of the divine goodness and wisdom—it would be to assert that God had constituted the human mind incapable of arriving at

truths essential to its moral culture and perfection. This cannot be true, is not true. If one denies the great facts upon which rests any system of truth, whether of science, or morality, or religion, he cannot of course associate with those who do admit them; but all who do admit these facts, may, nay should work together for a common purpose, though they may differ upon points of detail or explanation. To separate bodies upon such grounds is a great moral wrong, since it tends to lessen and impair their influence upon the world, and thus hinder and delay the common work in which they are all engaged. Nor is this all. It is persecution in its spirit to arraign another as heretical, as criminal, for opinions which he believes in as sincerely as the assailing party believes in his. And yet how often do we see just such cases of persecution among religious people; men censured and disgraced, so far as human authority can do it, for moral judgments formed upon earnest study, and sincerely believed in. By just such unjustifiable proceedings, Christians have been divided up into numerous sects, and the power of Christianity weakened, and its influence diminished in the world. The minds which force on such disruptions, are of two classes: first, those who hold on to old dogmas and creeds, and their explanations, after the intelligence of a new age has discovered, and its consciousness feels, errors to be embodied in these dogmas, creeds and explanations. These are the men who claim infallibility for themselves, persecute new opinions, and deny the possibility of progress. The other class is composed of those keen and earnest minds which grasp a new idea, elevate it into undue importance, and claim that all must admit it, or they are heretical, and unfit to be associated with. These are the men which go off of themselves, form new societies upon certain narrow ideas, and assail all who do not agree with them. Both of these extremes are in the wrong, unless we assume that there can be no progress in moral and religious truth; that there are no mistakes in the past, and no new views to be developed

in the future. But man is fallible and liable to err ; hence, there must be errors in the past, and new truths in the future. Such being the case, freedom of discussion must be tolerated, where the great facts and grounds of truth are admitted. Thus Paul and Peter disputed and differed, without dividing the church ; and their successors should imitate their spirit, and co-work together for the moral regeneration of a world covered with darkness, and full of sin and wickedness and crime. Let all who are in earnest for the moral reformation of the world, carefully study the things that make for peace, and there will be much less uncharitableness and discord, and more of the power and influence of truth be felt upon the human mind.

This same view strips slavery of all legality, of all justification, even of all apology. Slavery is inconsistent with the right of education, of moral culture, of free thought. Man is bound to all these ; but slavery deprives him of these rights, forbids him to perform these duties. He becomes subject to the will of his master, to the reason of his master ; the law places him under the control of the master ; hence, if the master requires it, he must violate his moral consciousness, act in opposition to his moral judgments, worship God, not according to his own convictions, but according to the convictions of another. The slave cannot educate himself, he must work for another ; besides, education is incompatible with his condition, since it would tend to develop his moral nature, give power to conscience, and thus compel the slave to rebellion, when his master's orders and his own moral judgments came in conflict. The slave cannot obey his own moral judgments, his relations to the master forbid it ; hence, the system is at war with the law of human consciousness, must be felt to be so by every one subjected to its relations, and bound down by its legislation. It is an unsafe system ; any system must be unsafe which men feel to be wrong, which men feel requires them to violate their own moral being, which compels men to do wrong, as they understand right and

wrong. Such a wrong must be got rid of by those who inflict it, or the wrong will get rid of them. Such problems will be solved; the only question is, whether the wrong doer will solve them by removing the wrong, or whether the wrong will solve itself by removing them.

The duty of the owner of slaves is clear; it is to administer his authority in conformity to the law of God. The slave is bound to educate himself, as the master is; he is bound to form his moral judgments, as the master is; he is bound to act up to these moral judgments, as the master is; he is bound to be a freeman, as the master is; for freedom consists in the possession of the power to do right, to discharge our duties to God, ourselves, and to our fellow men. The master, then, should educate his slaves as well as his children, so that both may be able to know God and their duties, and freely to perform them. When this is accomplished, slavery is at an end, no matter what the law may be. But slavery, as a State system, must prohibit the master also from performing his conscientious duties. It cannot permit the slave to be educated and trained into a conscious freeman, a freeman according to the law of consciousness and the divine law—one made free by the power of truth; such a freeman cannot be a slave, will not be one, is bound to God to the discharge of duty, independent of master and of law; hence, such a system is founded in *force*, not in *right*, and must tend to conflict, to war, to rebellion, to making the wrong a right.

The negro has a moral nature; is a moral being; is capable of studying truth, of forming moral judgments, of feeling the power of obligation, and of suffering misery, if he cannot, does not live up to the law of his being, does not obey these moral judgments. There can be no dispute about this fact, and in this fact is found man's right to free moral culture and action. It matters not whether humanity is all of one race or of many, whether there has been but one creation, or many; so long as God has endowed any

of His creatures with a moral nature, has made their happiness to depend upon the discharge of duty, and that duty upon their moral judgments, there can be no slavery over such beings without violating the law of their being, without giving the right to one human being to make another human being violate his duty as he understands it, and thus render him miserable, the inevitable consequence of so violating one's moral nature, one's conscientious convictions. It is, therefore, a melancholy sight to see your Notts and Gliddons engaged in measuring human skulls and skeletons to justify slavery ; in settling by the shape of head and the size of facial angles, which of two so-called races of men is to be the master, and which the slave, wholly overlooking the fact of a moral nature ; that fact which constitutes man a person, and not a thing, that fact from which we all derive our right to freedom ; just as though God's revelation and moral truth were to be expounded and settled by the shape of skulls, and the size of facial angles. There is no argument which can justify the enslaving of one moral being by another, but that which will justify oppression in every form, and deprive humanity of the right of resistance to organized authority, whatever may be the character of its legislation, or proceedings. It has been said that man should eat his bread by the sweat of his face ; but the system of slavery declares that one man shall eat, while another undergoes the sweating. A very comfortable doctrine surely for the eater ; but somewhat debatable on the part of the sweater !

A man cannot be enslaved even by his own consent. God has clothed him with rights and laid upon him duties, of which rights and duties man cannot divest himself. These rights and duties are inalienable. God has attached them to the individual, and will hold him responsible for the holding fast to the one, and duly discharging the other. If man could by his consent become a slave, he could thus escape from the jurisdiction of God Almighty, from his responsibility to Him, and hence from all accountability to God ;

for the condition of a slave would require him to obey his master rather than God ; the master would become God to him, and his moral judgments the standard of right and wrong for him. Responsibility to God cannot be reconciled with a responsibility to the master ; hence one in voluntarily becoming a slave would violate his duty to God ; and so too would the man who should agree to become a master to him ; so that both parties to such an agreement would be guilty in the sight of God : the one for endeavoring to escape from his responsibility to God, and the other for daring to assume in relation to a human soul the place of God.

The right of labor is another right, of which the State cannot divest an individual. In this right of labor is necessarily involved the right to possess and enjoy the products of labor. God requires man to supply his material wants, the wants of the body ; and to enable him to fulfill this duty, He has given to man the fruitful earth and physical strength ; and by the using of the latter in aid of the former man can supply all these wants. Now the State cannot violate this right, without assuming to itself the power and right of starvation. And yet slavery does assume this right ; it deprives a person of the right to labor for himself in obedience to his duty to God, and takes the avails of his labor and gives them to another. Another duty of labor is to provide for the body at the least outlay of labor and time, so that time may be obtained for intellectual and moral culture ; by slavery the labor of one is made to support two, whereby the slave is deprived of all leisure for moral culture.

2. We will now speak of social rights. We have seen that man is clothed with certain rights as a social being. These rights depend upon the law of God as much as his personal rights do ; and they cannot, therefore, be taken away by the power of the State. The State must recognize these rights, must be so organized as not to impair them.

One of these rights is that of the family. The right by marriage to organize the family is a divine right. No civil power can prohibit

this union without assuming an authority over the divine government. So too all the rights that grow out of this relation are equally sacred. The duties and rights between husband and wife cannot be changed or impaired. The State can never create in either the right to violate these marital duties, since they all are established by the divine law. No more can the State interfere between parent and child. The duty of nurture and education and teaching is laid upon parents, and the State can neither deprive nor relieve them of it. Hence any legislation which should contemplate the raising, education, and teaching of children out of the family, would be unlawful, immoral ; since it would assume to do this work contrary to the plan adopted by divine wisdom, and for which the human soul is adapted. Socialism too is equally untenable, since it assumes to do away with the family, and to raise, educate and teach the children independent of the family. The child has the right to remain in the family, subject to parental influence and control, until he arrives at his majority ; and the parent has also the right to retain his children under his own teaching and guidance until the proper age of emancipation. Unless this were so, the State might assume to regulate the relation of the sexes, and provide for all children born as being public property, entitled to public support, and subject to be trained, educated, and taught by the State, in the mode pointed out by its laws ; and not in accordance with the divine law.

Another of these rights is that of education. This cannot be carried on exclusively in the family ; it must be carried on by association. We have seen that education is a social duty, and hence the State cannot prohibit persons from associating together for the purposes of mutual education as well of their children as of themselves. Slavery, however, prohibits this right to the slave, and therefore violates the law of God.

Another of these rights is the right of property. We have seen that the right of private property in land and the products of labor

is a divine right, a right existing independent of the State ; hence the State cannot deprive one of this right, as it has already been expounded. The State must be organized on the principle that there is a right of private property ; and that the property of the State should not exceed what is necessary for its organization and the working of it. All schemes of government, therefore, which make all property the property of the State, are necessarily in conflict with the teachings of philosophy as well as of Christianity. The production of a country is largely increased by this system beyond what it would be if the States owned all the property ; in this case labor is applied with less expense, since no government agency is needed ; private cupidity and interest stimulate industry in the one case, and not in the other ; man's freedom is cultivated in the one case, and not in the other. So too the right of transfer and exchange of property exists, and cannot be taken away without impairing the value of the property itself. The right to contract for property and about it must also exist, as well as all the incidents of commerce and trade. These are all involved in the right of property ; that once admitted, and all these others necessarily flow from it. Hence the State can possess no right or authority to prohibit one from the acquisition of property, or from carrying on a commerce and trade in it. It is by this mode only that the products of labor can be placed in the hands of the consumer. The mechanic has a natural right to purchase provisions for himself and family with the products of his own labor ; so too has the farmer a right to exchange his grain and meat for the ploughs, and hoes, and cloths, and shoes of the mechanic. This is all necessary ; without it there can be no diversity of labor, no economical application of it. All production, and trade and commerce and exchange in a country or nation should be left free to be developed in accordance with its own instincts and necessities ; no legislation can be admitted which looks or tends to destroy the natural development of society, of a community, of a nation. We are only speaking now of what the

State cannot do ; it cannot destroy the right of private property, nor prohibit all commerce and trade and exchange. The right to all these exists before the State, and independent of it.

The last of these social rights, which we shall mention, is the right to a certain portion of time for repose and worship. We have seen that it is the duty of man to devote a portion of his time to repose and worship, in order to secure his physical health and his moral culture. Such being the fact, the State can never rightfully render such repose and worship illegal ; nor can it hinder or impede the exercise of this right, the discharge of this duty. These, too, are rights not created by the State ; and hence they cannot be taken away or impaired by the authority of the State.

These constitute all that we deem it necessary to say specifically upon this subject of what the State cannot do. We have only been engaged in applying a single principle to various cases—a principle easily to be comprehended and applied to all cases and contingencies which can arise in the manifold relations of the citizen and the State. *This principle is, that the State cannot divest man of a right, with which God has endowed him, nor relieve him of a duty, nor prevent him from doing a duty, which God has laid upon him.* This principle is a plain one, and of universal application. Whenever, therefore, a right is established as belonging to any human being, under the law of God, that right cannot be taken away nor impaired by the authority of the State ; and whenever a duty is found imposed upon any individual of the human race, by the law of God, that individual must be permitted to perform that duty, nor can the State either prevent, or relieve him from discharging it. We owe obedience first of all to the divine Governor, and in subordination to that, to the government of the State ; and in a conflict between the two, we must obey God rather than man.

CHAPTER XXVII.

THE STATE—WHAT IT MUST DO.

WE are now to consider what the State must do. If the State is to exist, it is because there are certain things which must be done, and which it alone can do. Nothing can justify its existence, unless it meets some want, or necessity of humanity. Men cannot create; they can only act as necessity compels them to act. The State having been found a social necessity, this necessity will point out the most palpable of its duties.

We have seen that men are found who fail in doing their duty and violate the rights of others. In this fact is found a justification of the State; hence its first duty is to maintain order by protecting rights from violation and enforcing the performance of duties. If the State could succeed in this great work, peace and concord would prevail everywhere. But the State can only act in accordance with the divine law; it cannot prevent free agents from doing wrong, and from failing to do right; it can only affix penalties for a violation of duty, for an infringement of right, to be inflicted after the wrong has been done, the right violated, or the duty omitted. Hence the State cannot prevent wrong and crime; it can do this only incidentally by the fears which its penalties may inspire. The obligation of its laws rests wholly in the penalty attached to their violation.

The duty of the State, then, is to protect the rights of all, and

to enforce those duties in the execution of which the community have an interest. We will speak first of the rights which must be protected.

The first are the personal rights of the individual. Every human being is entitled to enjoy, unmolested from every other human being, the personal rights which he holds from God ; and the State is bound to protect each in the enjoyment of these rights, by affixing proportionate punishments and penalties upon every human being that deprives him of these rights, or in any way impairs his enjoyment of them. Among these rights is that of self-culture, of self-development according to the laws of God. Every human being has a right to be protected in working out his own destiny according to his own views of duty. The State is bound, therefore, to afford him a mean of redress against all who would in any way interfere with these sacred rights, and by force or fraud compel him to shape his moral culture and moral judgments in conformity to the reason of others, and not according to his own. Hence he is to be protected against all associations, or combinations, or influences, seeking to compel a change of action or opinion without having first convinced the reason of its correctness. One of these rights is that of free discussion. Every man has the right, nay is bound, to bring all to the truth as he understands it ; he, therefore, must have the right freely to discuss those opinions which he deems to be right, and to examine critically those which he deems to be erroneous. Nor can such discussions interfere with any one's right to free development. It is the duty of all to verify their moral judgments, their beliefs, their opinions ; hence each has a duty laid upon him to listen attentively to any speaker or writer, who shall calmly and temperately discuss a question of right or of duty ; so that each may be able to give a reason for their beliefs, for the correctness of their moral judgments. While, then, full liberty is given for free discussion, the individual must be left free also to listen or not to listen as in

his judgment it shall appear right and proper. No one can be coerced into a change of opinion, nor compelled to listen to arguments which are put out with a view to work a change of his opinions. Each is alone responsible to God for his opinions, so long as he does not seek to impose them upon others. Whenever a person seeks to impress upon others opinions which tend to injure others, or to public disorder, or to a corruption of public virtue, the State is bound to interfere and repress by proper penalties such an infraction of personal and public right. No man can possess the right to persuade men to violate their duty to their Maker, and in that way degrade themselves as moral beings, until they throw off all restraint and become disturbers of the peace, and in the end, criminals. This right of repression is a delicate one, and should never be exercised but in protection of *private rights* and *public order*. Still all teaching ought to tend to the truth, and not to overturn the truth. The public mind, when its confidence in truth is shaken, tends to error in its opinion and to immorality in practice ; since practice and life are but the manifestation of the principles within a man. Under these restrictions each person is entitled freely to cultivate his own intellectual and moral nature, and freely and fairly to discuss the great truths which lie at the foundation of all science and law and duty.

It is said that every person is entitled to the legal and uninterrupted enjoyment of his life, his limbs, his body, his health and his reputation. These are all rights inherent in the person ; rights which belong to him at all times and everywhere. Hence the State must protect his life by inflicting penalties upon any one who assails it, or seeks to assail it. This is the greatest of all rights, and therefore should be protected by the highest of all penalties. So too should the law declare criminal every one who would injure another in his limbs, as it disables him from the discharge of many duties, in his health, as the loss of that tends to a loss of life ; in his reputation, since his good name is a mean of usefulness, and

the loss of it must tend to destroy his influence over other minds, his prospects in life depending upon the good will of others, and finally his own peace of mind, his own happiness, that end to which all are working, and have a right to work.

So too is one entitled to be protected in the enjoyment of his family relations. As husband and wife, as parent and child, each are possessed of important rights, important as well to the community as to the individual. Hence the State must protect the husband in his rights to the enjoyment of the person, and society and services of his wife; while the wife also is entitled to be protected in her right to the enjoyment of the person, and society and services of the husband; and whoever seeks to destroy or impair these rights must be declared a criminal and subjected to suitable penalties. So, too, the rights of parents to the custody, protection, nurture, education and moral culture of their children, must be secured to them. No one can be permitted to interfere with or to disturb these important relations, and prevent the parent from discharging his duty to his offspring. God requires this at his hands, and the State must protect him in doing it. The child too has rights, which must not be overlooked. It is entitled to nurture, and the parents must be compelled to provide it, if they are so unnatural as to omit the performance of this duty. It is also entitled to be educated and taught that truth and those laws upon a knowledge of which depends the infant's future happiness. This right may be violated in two ways: parents may neglect to impart any education and instruction; or they may educate and teach erroneously. In either case, the State is bound to interfere; the child has a claim upon society to save it from the pernicious effects of ignorance, and from the more pernicious effects of error. The right of the parent is to teach his child that truth so essential to its happiness, the truth of its Creator, of its relations to Him, and its duties to all. The parent has no authority from God to teach his child error, which will become the curse of its life in all future

time. In a case flagrant in its character, the State has a right and is bound to save the child from the misery an unnatural father would inflict upon it. The rule is perfectly plain ; the difficulty is in its application, in deciding when the proper case has arisen. The rights of parents are not to be interfered with but in a plain case ; when the parent is training his child to become a pest and nuisance to others, and to society. Were a parent to teach his child to lie, and steal, and swear, and deny its God, surely the child is entitled to be protected from such an unnatural parent ; one who has forfeited all his rights by misusing them ; and the State has also a right, nay is bound to protect community against those who would educate their children to become criminal ; surely the State is not bound to submit to this. It has God's law on its side, and the rights of the child calling for its protection. Such parents are criminals of no ordinary turpitude ; criminals, guilty of the terrible crime of murdering the peace and happiness, the soul of their children ; at a time too, when these young immortals are wholly incapable of self-protection, ignorant of the terrible character of the lessons they are being taught. The State will not work to the end for which it was established, if it will tolerate such gigantic crimes as this, out of any respect to the parental authority ; this is forfeited by the parent ; he is no longer standing in God's stead toward his child, but in the devil's stead.

Another of these social duties is that of education. Every new born being is entitled to be educated and taught ; so that it may become as far as practicable such a being as the Creator designed it to become. This duty, we have seen, is laid upon the community, since it can be well done in no other way. But men are found, who refuse to educate their children, who will refuse to pay their just proportion of the expense, or to pay any portion whatever. Hence the State is here also bound to see right and justice done ; right in furnishing to the young mind that education and instruction to which it is rightfully entitled ; justice in compelling all to contrib-

ute in proper proportions to the means by which this duty is to be fulfilled. The State is the community organized for the purpose of compelling that to be done which the community ought to do, and yet could not do in an unorganized condition for the want of power. The State then is bound to enforce all social duties, duties which could be done only by an association of individuals. In this matter, the duty of the State is that of the community; hence the State must establish schools of every grade, from the lowest to the highest, and supply them with teachers, with books, with apparatus, with all the material necessary for teaching successfully all the science and knowledge of the risen to the rising generation. It is unnecessary further to press this subject here, since it has already been fully stated under the head of the duties of the community. The State is bound by law to fulfill these duties, since it is clothed with power for this very purpose, as well as for others.

We have seen that man is entitled to a time for repose and for worship; but that he cannot enjoy fully these rights until the community has agreed upon the day for this purpose. Hence the State is bound to recognize the time and day generally adopted by public consent, or for any other reason. When a set time has been selected for this purpose, no matter on what authority, or for what reason, the State is then bound to protect the citizen in the enjoyment of this right, by requiring all to abstain from worldly labor; so that the day may be in truth a day of repose to all, and of worship to those who feel it a pleasure and a duty to render worship to the Great Giver of all mercies, of all good, of all life. If there is no God, then there can be no duty of this kind; but so long as man recognizes a God, repose and worship will be a duty, in the discharge of which he is entitled to protection from the noise and disturbance of unnecessary labor and recreation.

Places of public worship are necessary; hence the State must secure them to those who worship. For this purpose the law must permit and authorize bodies organized for that purpose to hold

real estate and personal property so far as they may be necessary ; also to assess and collect money for the current expenses of the society and for the payment of the salaries of religious teachers. The possession of this property must also be protected against all illegal injuries and wrongs.

The duty of all this is plain. Society cannot improve without this moral teaching and worship ; God has ordained them as one of His means for the moral education and instruction of the people ; as one of the means by which He proposes to reform man into His own image, and reinstate humanity in its original condition of obedience to law, and of moral purity ; hence this social duty is cast upon the State. It is also to work with God for man's moral elevation and purification, and hence is bound to employ all those means necessary to carry on this great work of the recovery of humanity. This duty is one of means to an end, and hence the mode is one of expediency. Whether the State, therefore, shall make the support of religious worship compulsory or not, depends upon the inquiry, whether a voluntary or compulsory support is the best calculated to carry forward the great work of the moral and religious instruction of the people. If religious worship is a social duty, then the State is bound to see that it is upheld and made as efficient as possible ; that it is a social duty is clear from what has been said in a previous chapter ; hence a State must have a regard for religion as an influence for good as much as for education ; since that is only another instrumentality appointed and ordained to aid in the same work of making men intelligent, moral, and religious. Nor has society ever made much progress in civilization, unless the influence of both education and religion was brought to bear upon it. Whenever religion died out, even if it was a pagan one, moral degradation ensued, as was the case in the Roman Empire during the transition period from paganism to Christianity. When the belief in paganism became extinct, men became corrupt and degraded ; nor was there any evidence of a recovery, until a faith in Christiani-

ty became fixed in the public mind. Society then cannot make progress without the establishment of religious worship, and the State is bound to provide for it as much as for any other institution, which is indispensable to human progress and improvement. For this purpose is the State established ; and if it fails to do this, it abdicates its authority and forfeits its right to exist.

We now come to the subject of property and its multiplied incidents. We have shown that the right to private property is of divine origin, and hence that the State cannot abolish it. But while the State cannot abolish the existence of this right, duties are laid upon it in reference to it. Whenever the natural development of society creates a necessity for a thing, or right, or institution, that thing or right, or institution, is itself founded upon the same basis as society itself. Now property is essential to human progress ; hence the right to it must exist, and existing, it must be protected ; and the State must pass all laws necessary to protect it from injury and from destruction. Laws declaring the stealing of it a crime are justified on this principle, as being enacted for the protection of an existing right. But it is not enough to protect property against wrong ; it is also necessary to provide means for evidencing the ownership of it, and also to point out the mode of its acquisition and transfer. This is necessary to give the owner the full benefit of his right, and to secure to society the full benefit to be derived from the existence of private property. In providing for its transfer, the rule of descent should be declared, so that in case the owner did not make a disposition of it, its inheritance should be clearly defined ; the party to take in such case, should be clearly pointed out. Unless this is done, property might be left without an owner, to become the prey of the first possessor. The State cannot permit this, since its mission is one of order, right and justice ; nothing should be left to chance, uncertainty, and conflict. The State therefore must not only provide against wrongs to the

right of private property, but it must also point out and regulate the mode of its acquisition, transfer and descent.

The existence of property necessitates the right to make contracts about the same as well as for its purchase and sale. This right too should be regulated ; what constitutes a binding contract, and in what form it shall be made, should also be clearly defined, so that parties may know when they are, and when they are not bound. So too the State has a right, and is bound, to render invalid all contracts which by the moral law ought not to bind a party. Contracts, in which one party has taken advantage of the imbecility, ignorance, or confidence in him of another to obtain his property without a fair equivalent, are immoral, not obligatory according to the divine law, and should not be by the civil law. The divine law requires a fair equivalent in all exchanges, of labor for labor ; and on this principle must the State act, when its authority is invoked to enforce a contract ; if the contract is immoral, not binding by the divine law, the State must refuse to enforce it, unless it would make itself a party to the wrong, and thus become the agent of enforcing the wrong, instead of seeing that right and justice are done. In these cases, the principle is plain ; it is its application only, which creates difficulties ; still as a principle of the divine law, of natural law, it is clear that the State ought to refuse its aid in enforcing all contracts not founded upon a fair exchange of equivalents ; since by such a contract one party is seeking to obtain the avails of the labor of another for no equivalent ; and hence is seeking to live on the labor of another and not from his own. The law of nature, the divine law, commands each human being to provide for his material wants by his own labor applied to the fruitful earth ; hence one man has no right to obtain for nothing the products of another's labor ; since the divine law of exchange is equivalent for equivalent, labor for labor—and this, as far as practicable, should be the civil law ; it should start on this principle, and aim faithfully to apply it to all dealings between man and man.

In the development of trade and commerce, money comes into existence. It is the product of trade, and not the creature of legislation ; the State can regulate, but cannot create money ; hence the duty of the State is one of regulation only. Gold and silver were made money by trade, by necessity. They were the most portable of all property ; they contained the most labor in the narrowest compass and least weight ; hence they became a common medium of exchange ; the man exchanged the products of his labor for gold and silver, when he could not exchange them directly for what he wanted ; because he could readily exchange them for what he did need for consumption. That article which was the dearest and most valuable, and in most general demand, has always served as a medium of exchange ; to render it fit for such a medium, it must be in general demand, in such demand that it can be exchanged at any time for the thing that is wanted for use or consumption. Various articles from time to time and in different countries have served for this purpose ; in one country it has been cattle ; in another cotton cloth, in another beads, in another skins, in another tobacco, and in most gold and silver, as possessing a fixed value, and being in more general demand than any other single article of property. But, when commerce began to enlarge itself, and stretch from country to country, and continent to continent, a lighter medium of exchange became a necessity, and credit, evidenced by a written bill, has become the medium of exchange in modern times. In this case there is no exchange of value for value ; the seller takes the promise of a third person, that he will furnish what is wanted for consumption on demand ; this is all gold and silver can do, and this is what bills of exchange and bank bills do do. There is this risk to run : the solvency of the party making the promise ; but experience shows that this is much less expensive than the use of any actual value, like gold and silver, as the medium of exchange. Were this not so, paper money could never have existed, since it is the product of commerce itself, and must have been re-

sorted to only because its greater convenience was more than equivalent for its greater risk. Commerce and trade have ever created their own medium of exchange ; changing it from one mean to another, just as the necessities of trade required. The State has intervened solely to regulate this medium of commerce ; it has assayed and weighed the gold and silver, and impressed upon it its true value as measured by labor ; so that all might know what they were receiving ; so as to prevent fraud arising by passing adulterated gold and silver, or deceiving in the weight. This gold and silver thus stamped received names, and contracts were made and property valued in these pieces. The reason for this is found in the duty of the State to facilitate commerce as a mean of subsistence, and to protect against frauds in the exchange of other property for gold and silver. When paper became the medium of exchange, men took advantage of it to commit frauds, to obtain property on promises, and then refuse to redeem them. The State intervened to prevent fraud and aid commerce ; it declared it a crime for individuals not authorized to issue such paper to issue it, and it then authorized certain persons to do it, requiring from them a large fund or capital as a security for the payment of these bills so to be issued. The State sought to do all it could to protect the individual without depriving commerce of its own instrumentalities, and hence of its means of enlargement and increase. The State never did, and never can *create* a currency, nor has it a right to deprive commerce of one that it has provided for its own conveniences ; it has a right, it is its duty, to make this instrumentality, this medium, as safe as human wisdom can make it. God's law for man is free development, as well in the acquisition and exchange of the products of labor as in the education, culture and thoughts of the mind ; and the State can intervene only in aid of this law of freedom ; it can never directly legislate against it. The law of freedom penetrates humanity in all its manifold forms of development ; it may be guided, directed, but never stopped, or compelled ; this would be

in conflict with its very nature, and run counter to the divine law itself.

There is another duty resting upon the State in relation to labor and commerce. We have seen that the right of private property and a diversity of labor are the condition of material progress. By material progress we do not mean simply the accumulation of the results of labor, of wealth ; but that improvement or progress which enables labor at a less expense of time to bring about the same results ; to supply its material wants in less time ; so that more time may be secured for mental improvement and moral culture. In this there is real progress, since it attains the end of all progress—leisure for the culture of the soul. Hence education has gone on rising as progress has been made in supplying man's material wants ; hence all inventions, all applications of machinery or of new motive powers, which economize human labor, which enable one man to do what has been the work of two, tend to lessen the time required for mere physical labor, and to enlarge that, which may be appropriated for the improvement of the mind, for enlarging the extent of human knowledge, and enabling man intellectually and morally to become more and more conformed to the type of him as existing in the divine mind.

This progress depends upon the saving of human labor by means of economizing its application, and this economy cannot take place unless a diversity of labor has been developed and its development continued. Society is naturally developed in accordance with this divine law. A community cannot be said to be in a state of healthy development, unless through this diversity of labor it produces all those products, whether of the field or workshop, which are essential to its self existence. We can see at once that society, undisturbed in its divine development, would assume the form of diversified labor ; and would extend it to all articles in the production of which skilled labor would be the most economical. Hence it becomes the duty of the State to see that labor is so diversified, that

society is so developed. Such will be the result, unless there is some disturbing force from without ; and no such disturbing force can exist, unless God's law is somewhere violated. If labor is exchanged for labor, if God's law of labor and trade is observed, all articles will be produced at that place where labor can produce the most in the least time. The cost of transportation will, therefore, always prevent most articles from being carried any great distance ; those alone excepted, which in their growth are limited to certain localities and latitudes. Manufactures will be produced everywhere at the same rate, since the same amount of labor will be required to produce a yard of calico, or a plough, or a hoe, or a shovel in one place as in another ; hence the costs of transportation will confine such exchanges to a limited territory, to the same community. But this is not always a fact ; we see the producer and consumer located far from each other. This is owing to the fact that in one of the countries God's law of exchange has been violated. Between two countries this state of fact may exist. In the one labor receives a fair division with capital ; in the other this is not the case ; capital secures largely the advantage ; labor obtains a bare subsistence ; capital large profits ; hence the capitalist in one country can sell his articles at a less price than can the capitalist in the other, and, if this difference exceeds the cost of transportation, the unjust capitalist can crush the just one, and drive him out of the market. The effect of this iniquity must be either to force the just capitalist to become himself unjust, or he must abandon the business. If such should be the relation between two countries, the development of both would become unnatural ; the one would become overdeveloped in manufactures, and the other not developed at all ; the one would tend to swell its population beyond its food, and the other to swell its food beyond its population. This effect may be consistent with the workings of freedom in trade ; because personal freedom in trade looks to private, not to public advantage ; to private wealth, and not to national development and greatness ;

it looks to the profit of the few, not to that of the many. Hence a State would have a right, nay it would be its duty, to protect itself from the disastrous consequences which the violation of God's law in another country was working upon its own natural development and prosperity. This can always be done without interfering with personal freedom and individual action. Leaving all free to act, it can so legislate that interest will direct this free action of capital into such channels of labor and trade as will harmonize national prosperity with private wealth. It is upon this principle that all bounties are offered, and discriminating duties levied ; the object being to secure a natural development of labor in diversity, and in that way national wealth, prosperity, and happiness. But such legislation is never necessary, unless God's law of production and trade has been somewhere violated ; and any nation has the right, nay it is its duty, to protect itself and its people from the consequences of the sins of other peoples and nations.

The economy of labor in production and trade requires means of communication over long distances ; hence the ship and steamboat, the highway and turnpike, the canal and the railroad. The object of all these instruments is to economize human labor ; each being in its day the most economical method of carriage then known. Wherever personal enterprise can supply this want, the State ought not to interfere ; but as to roads, and canals, and railroads, private enterprise is not equal to meet the want ; hence the State must provide them either by its direct or indirect action. It is a social duty to provide means of transport, and this duty rests upon the State ; hence the State must do it, or see that it is done in a way the most economical for labor, and so as not to violate God's law of trade. The mode is a question of means, and therefore of expediency ; the end is a matter of duty, and therefore to be done, and to be done in that way which will best advance the public welfare.

There is another duty growing out of the existence of private property ; and this is the *support of the poor*. We have seen that

God has bestowed the earth and its animals on man, and ordained that by his labor bestowed upon them, he shall provide for his material wants. Private property appropriates these gifts to individuals, and the State is bound to protect individuals in the possession of this property ; hence it may happen that persons may be found, destitute of all means of support, having no property of their own, and unable to labor, or to obtain labor ; whereby they must starve, unless the State intervene. As we have seen, it is desirable that private charity should meet these wants as far as practicable ; but still the State must see that when the contingency does arise, the naked are clothed, the hungry fed, and the homeless housed. Every human being is entitled to a livelihood ; God in His bounty has provided the means, and the State must see that these means are applied to this purpose ; if private charity will not meet the necessity, then the State must organize a compulsory charity which will do it. This is a duty resting upon the community, and hence the State is bound to provide for its fulfillment.

In doing this, the State must have a regard to natural, to the divine law. Every human being is bound to supply his material wants by his own labor ; hence where want arises from an inability to obtain labor, the State ought to provide this labor, ought so to shape its policy that employment will always be accessible to every human being, and so his material wants be supplied by his own labor. Labor then has a claim upon the State ; has a right to call for employment, and the State must see that it is provided, and in this way correct the wrong tendencies of a right of property ; but labor can never want employment, unless society has in its development violated some of the divine laws, and then the State is called on to provide a remedy for this violation. Private cupidity tends to appropriate property to selfish purposes, regardless of social wants ; the State must control this tendency, by making private interest to subserve social duties. In this way, labor will be able to find employment, and support ; every human being capable

of labor will thus be able to obtain it, and with it a supply of his material wants ; nor shall we see, as is now the case in some countries, men able and willing to labor, to perform their duty in this respect, and yet unable to find a place where this labor can be applied ; there is here somewhat amiss, which must be made not amiss, if the State would not fail in its duties.

Pauperism may also arise from vice, from crime, from a refusal to labor. In these cases, poverty is a crime, and the pauper a criminal ; and the State has a right to treat him as such. It is the duty of every human being to labor for his own support ; hence he violates his duty, if he refuses to do it, and has no right to call on others to feed him ; though it may be the duty of others to save him from starvation. The State, therefore, has the right and hence the power, to compel obedience to this duty, to compel the idle to labor for the supply of his own wants. In furnishing him relief, the State can require him to labor, compel him to do it, and in this way protect itself against the dangers arising from the existence of an idle and vicious population.

Pauperism may also arise from misfortune ; from an inability to labor, from sickness. This class constitutes the only real pauper ; the poor, which God has sent into the world to correct the selfishness incident to the ownership of property. To relieve these should be the delight and pleasure of all those with whom God has deposited the means ; still the State must see that when this fails, that a home, and clothing, and food are prepared for all such ; so prepared that comfort may be the portion of the unfortunate, who will thus be grateful to the Father of all in that he has put it into the heart of a whole people duly to house, and clothe and feed the suffering and unfortunate poor. Such establishments will tend to develop the holiest feelings in the bosom of all, to call into exercise gratitude and love in the hearts of the poor, and pity and love in the heart of the more fortunate citizen, the rich, whose means pay for such real charities, warm with the gushing life stream

of a human heart, not cold as an Arctic winter, nor hard as the granite of our primitive mountains. The poor ye have always with you ; let the State then see that in the support of these poor, the public mind may learn divine wisdom and the public heart glow with every high and noble emotion.

The relations between State and State give rise to other duties, which rest upon the State. The State is clothed with the whole social power, and is bound to employ it for the benefit and protection of each and all ; hence the State is bound to protect its own citizens from wrongs received at the hands of other nations or populations. So too the State must regulate all intercourse between two States, all intercourse of the people and all intercourse of trade ; and in doing this, it must protect its own people and interests, as they are secured by the divine law. Nations are bound by that as much as individuals. Men in office can no more steal and murder than men out of office, nor can any law of the State authorize them to do so. The State is an individual in its relations to other States, possesses its rights and is bound by its duties as much as two individuals in their intercourse. The strong State can rightfully no more crush the weak one, than the strong man can rightfully oppress and rob the weak. The State is here to *do right and justice*, as well as to see them done within its own jurisdiction. And yet many men lose sight of God and His law on a national question ; they seem to think that there is somehow no God, and no divine law for nations, for men in their social capacity. But it will be found that God's law cannot be violated by nations without drawing judgments upon themselves. Wherever God's law is violated, there must be misery, since happiness and peace are the results of obedience to the divine law, whether in nations or individuals. From these views it follows that war may be justified in defense of the right, and of the right alone ; hence men who rush nations into war upon any other ground, are guilty of all the expenditures, and slaughter, and misery, which ensue. It would be

well, if rash politicians, who talk so glibly of war, would recollect that there is a personal, as well as a national, sin in every unjust and unnecessary war. Some persons must have been in favor of it, and upon them rests the fearful sin and responsibility of such a war; an unjust war! We take the life of him who murders a single human being; of what punishment then shall he or they be deemed worthy, who have set in motion all the machinery of an unjust war, involving the destruction of millions of property and thousands of lives!

These duties render necessary officers, expenditures; hence the State must assess and collect so much revenue as will meet the expenses incident to its administration. The people are bound to pay a reasonable compensation to all who labor in their cause; they, through the State, have no right to violate God's law of equivalent for equivalent, labor for labor. The State too must embody a *force* sufficient to enforce right and justice at home, and maintain them with nations abroad. *This force* was the very object for which the State was created, and therefore it must be maintained. *This force* is embodied in armies and navies; these are the *force* by which right and justice are to be maintained, and must be maintained. These are then a necessary element of expense, to which the people must freely submit. The mode of levying taxes is a matter of expediency, and to be settled upon that ground; still the just rule is that the money should be raised in such a manner as will least be felt by the labor and business of the country. The State has no right to sacrifice the business and well-being of the people to its own exclusive conveniences. It must so act as to inflict or create the least possible disturbance of personal freedom, and the currents of trade. Hence revenue is to be so laid as to encourage private industry and public prosperity, if it can so be done. By this mean, the ill effects of moral disturbances in other nations may be warded off, and those who live by God's law, protected from the evil influences of those who live in its violation.

But these general suggestions cannot be carried further ; enough has been said to exhibit the principle upon which the State must act, according to which its duties are to be measured. It must protect all rights of the individual or the community, and discharge all the social duties laid upon the community. With this principle as a guide, the statesman need not go far astray from his duty, unless he possesses a bad heart, which leads him to set aside God's laws and man's duties, and create rights and duties of his own—man-made, and not God-made, rights and duties. Such statesmen are blind leaders of the blind, and both they and the State they rule must fall together into the pit of perdition.

Material interests are not to be made the exclusive aim of legislation ; the ultimate end should ever be kept in view, the moral end, which regards humanity as spiritual and immortal. To confine its views and action to material progress and interests alone, is a perversion of its duty. Political economy looks at the question in this light, lays down rules for the production and accumulation of wealth as an end, and not as a mean contributing to a still higher and nobler end. Such a narrow view of humanity must in the end produce bitter fruits, as the perversion of all God's laws must. The moral sense of the community will become deadened, and its morality will be that of the day-book and ledger, tending ultimately to the extinction of every noble aspiration, converting the soul into a mere instrument of accumulation, a machine for the calculation of profit and loss. Among a people thus educated, taught and trained, there could never be seen breaking forth any sublime exhibitions of unselfish enthusiasm in favor of right against the wrong.

“ The jingling of the guinea helps the hurt that honor feels,
And the nations do but murmur, snarling at each other's heels.”

War seems to be ordained as the great counteracting agent against this selfish and material view of life and the world. Its punishment comes in the terrible form of war or an invasion, which sweep

suddenly away the accumulated wealth of years, wealth accumulated to gratify self and in violation of God's laws. Through sufferings, nations, as individuals, are purified from the dross of selfishness, and their humanity made to stand out in God-like earnestness and sincerity. In the battle strife, man forgets self ; he struggles for a right, even if it is an imaginary one, and in this way all that is unselfish and ennobling in humanity is brought into action. The nation learns that there are higher, clearer, nobler interests than wealth ; for which wealth must be sacrificed and life jeopardized. The State then must shape all its legislation so as to develop the divine in man, so as to cultivate in him the unselfish, and the noble ; to bring him to consider wealth as but a mean to higher ends, and those ends, ends for the attainment of which life and wealth both should be sacrificed freely, rejoicingly, since the soul's life, the life of immortality can only in this way be born and perfected and fitted for a future, wherein dwells righteousness ; the fruits whereof are peace and joy.

CHAPTER XXVIII.

THE STATE—WHAT IT MAY DO.

HAVING pointed out what the State may not do, and what it must do, it now remains to lay down the principle by which the State is to act in doing or not doing. The title of this chapter implies discretion, a choice on the part of the State in certain matters. We have seen that it cannot violate our rights, and that it must protect us in the enjoyment of them; this constitutes the great landmark of the State, limits and defines its power.

While the State is bound to protect the right and perform all social duties, it has a discretion as to the mode in which this shall be done. Here is a matter of discretion, but a discretion guided by a fixed rule; the discretion must select that mode which seems best adapted to secure the protection sought, or the performance of the duty required. The State must exercise its discretion on this principle, or it might otherwise avoid the duty in fact by providing a remedy wholly inadequate to secure the right, or enforce the duty.

It is on this principle that all punishments and penalties are to be fixed. The right is to be regarded, its value, its importance; and such a penalty is to be attached to its violation, as will render the act profitless to the offender. If the penalty is less than this, the offender may find it for his interest to violate the law and submit to the penalty. This would be no protection at all, if men

could gain, or there was a reasonable chance of gaining, by the commission of crime. Hence human life requires to be protected by the very highest of all penalties. Fines are no adequate punishment, because life is more valuable than all property, than the earth itself. There is no proportion between property and life. Nor will the longest imprisonment answer any better. Between death and life no comparison can be instituted, even though that life is past under constraint. Death puts an end to man's state of trial, and fixes his state for eternity, while in prison the offender has all the advantages of moral culture, and a possible chance for reformation. Is there any comparison here between the condition of the murderer and his victim? Certainly not. Hence no punishment for murder is adequate to protect life, except the life of the murderer. With this fearful penalty, the law gives a mysterious value to human life and throws around it a sacredness, which no other punishment could. Life is a fearful mystery; interests are dependent upon it, the value of which we have no system of numbers that can calculate, no system of mensuration that can measure its dimensions. Where property is to be protected we can calculate its value, and estimate a penalty, which shall render unprofitable all violations of it. The offender may be made to pay many times its value, or confined in a prison and made to labor for others a length of time, greatly exceeding in value the value of the property injured or taken. But we have no such arithmetic by which we can value human life; the only thing that can equal it, is the life of the offender, and that can only equal in value the life of the murdered man; but we can do no more; we can only give life for life, and with that our ability to punish ends, and that of God begins. Besides, a man who commits deliberate murder, is unfit to live, cannot be permitted to live with safety to others; his life should be taken as that of a tiger, or hyena, because he will take other lives, and, therefore, the narrow principle of self-protection leads to the same result. But enough; we have stated the principle by

which all penalties must be assessed ; that they must be such as will protect the right, and render its violation unprofitable to the offender.

So, too, the State has a discretion in the machinery to be adopted for educational and religious purposes. The duty is peremptory, but the mode of executing it discretionary. Still that method must be adopted which will, at the least cost of labor, secure the end in view ; but nothing less will do this than a system which provides the means of educating all who wish, up to the whole knowledge of the age. No system of education is complete which does not come up to this point. This is necessary to insure progress ; the rising generation should be able to start from the point where the passing generation has left off. There is then a chance for progress, and not without it. The same principle will apply to the religious organization to be adopted. The aim must be kept in view, and the best means should be resorted to for the purpose of obtaining that end, whether that be founded on the compulsory or voluntary principle. Thus far experience has decided in favor of the greater efficiency of the voluntary principle, whereby mind is left to its free action with due State protection.

There is much legislation connected with labor and trade coming under this head. The duty is to leave labor and trade free, so long as it keeps within its legitimate bounds. But trade can violate God's law, become illegitimate, immoral, and may then be restrained. Such has been the legislation with reference to the slave trade, gambling houses, the sale of intoxicating liquors and the like. In these cases, the trade is a commerce in violation of God's law, because it violates rights derived from God. The State also may encourage such branches of labor as the public have an interest in enlarging ; it may hold out rewards for inventions and discoveries which will economize labor, or teach men ; hence laws securing copy rights to books, and patents to discoverers.

Where the State has legislated on money, it may regulate the receipt and payment of it, the loaning and borrowing of it. The State declares that this article alone can pay a debt, and by this imparts a value to it that no other property possesses ; hence it must be in greater demand, and the man who has money always has the advantage over him who has it not. The State should see that this power is not abused, that it is not made the means of extortion and injustice. On this principle are founded laws which declare the legal rate of interest. What is a fair value for the use of money is easily ascertained, and the State is bound to protect the man forced to borrow, from the extortion of the lender. This can be done by refusing to aid a lender to compel the payment of more than a fixed rate of interest. If the party chooses to pay more than that, he should be permitted, but never compelled to do it. This protects the borrower from all unjust advantages taken of his situation by the lender, and this is all the State is called upon to do. There is no crime in taking over a given rate ; it is solely a wrong to the borrower, and he certainly can safely be trusted with the power of waiving that. But the State should never allow the man having money to fix his own terms, since these will be regulated by the necessities of the borrower. If the State had not created this artificial necessity for the use of money, the State would not be called upon to interpose ; but in its interposition, it but protects the weak from the unjust advantage which its legislation gives the money lender over the money borrower.

There are also many moral wrongs which the State may or may not repress or punish. In order to justify the State interfering, the wrong must be of a character the influence of which tends to injure the community. This injury, however, need not be alone to material interests ; the moral interests of the community are equally as important as its material interests, nay more so ; since the moral interests of the individual, and hence of the community, are the highest interests of humanity—those interests for the promotion of

which all other interests work together. It is clear, then, that the State may protect these interests against lawless assaults and attacks as well as any other. This view of the duty of the State is too much overlooked and disregarded ; by many the State is considered only a machinery to be used for selfish ends and material interests.

Among these moral wrongs are injurious and immoral opinions and principles. So long as the individual keeps his opinions to himself, whatever may be the nature of them, the State has no right to interfere ; it is a matter exclusively between the man and his God. But when an individual seeks to propagate his opinions, labors to impress them upon other minds, and to render them current in society, the State has then an interest in the matter. Opinions are powers, undermining and overturning States and society. Action is the result of opinion. A community, as well as an individual, will live and act out its opinions ; it must do this or community is one great lie, a mighty falsehood. Such being the case, the peace of the State depends upon the opinion of its citizens ; it cannot stand against that opinion. The State then is most deeply interested in what all and each may think and teach ; though its right to act does not arise until pernicious principles are being promulgated.

Of course it is not every error of opinion that is mischievous to society ; the teaching of which will justify the intervention of the civil authority. Opinions too may be put forth as mere speculations, in such a form as to invite thinking minds to discussion ; this form of publication can seldom become dangerous, because they are addressed to those who are able to detect their error and expose it. But there are opinions which undermine the very foundations of society and the State ; which are inconsistent with the existence of both, the prevalence of which must lead to corruption in the people, and disorder and revolution in the State. It is true that freedom of thought is a precious right, and not lightly or vexatiously to be impaired ; but still there are some truths in this world not to be

called in question in the public mind. A man is not to be permitted to teach the lawfulness of larceny, and robbery, and adultery, and murder, and urge upon the ignorant and hungry the propriety of putting in force such rights. No State could stand up under the prevalence of such doctrines ; doctrines which deny the lawfulness of its very existence. So too opinions which tend to corrupt the public mind, and lead to the indulgence of immorality, are liable to the animadversion of the State, since public morals are essential to the public weal as well as to the public peace ; so too the duty of the State compels it to protect and promote the morality of the people. If a man were to impeach the sanctity of the marriage relation, teaching the lawfulness and propriety of promiscuous intercourse, the State could not permit it without a palpable dereliction of its duty, this being one of the institutions of God, underlying the State, and indispensable to public morality. There are other truths equally apparent ; truths which underlie the State, and which the State assumes in its very organization, and which the State cannot permit to be questioned without forfeiting its own right of existence. To teach the falsehood of such truths implies insanity, or a most wicked perversity of mind, a mind fatally bent on mischief, and on nothing else. In either aspect the State has a right to prohibit such teachings, while it leaves the teacher free to meditate upon his mad opinions. There is another consideration not to be overlooked. In an intelligent, highly educated community, it may be safe to suffer the promulgation of opinions which it would not be safe to permit to be taught to a less enlightened community ; in the one case, the public is incapable of being influenced by such absurdities ; in the other, it is not ; hence the State may be justified in repressing the teaching of dangerous doctrines at one time, and omitting it at another. The degree of intelligence among the hearers is the important fact, constituting the ground and justification of a difference of action. The State being itself founded on divine law, has and must have the power to secure the teach-

ing of that law to the ignorant, and to prevent their minds from being impressed with contrary dogmas. If it has not this power, this right, then the State has not the power, has not the right, to accomplish the object for which it is constituted. Surely the State can punish the man engaged in teaching doctrines and opinions which tend directly to make bad men, and bad women, and bad citizens, and an immoral and corrupt community.

The rule would, therefore, seem to be clear ; it is only its application in which difficulty can arise. There are some opinions which must be repressed ; every body but the insane agree here ; the difficulty lies in fixing the exact line of demarkation between the two classes of opinions, between those which may be safely tolerated, and those which cannot be. All doubts should be resolved in favor of personal liberty and free thought. Discussions honestly addressed to the intelligent to eliminate the truth, can never become dangerous ; it is only when those who indulge them become propagandists, and seek to impress them on minds incapable of verifying their falsehood, and, therefore, liable to adopt and act up to them, and thus become dangerous to public morals and to the public peace. In doing this, no man's right is violated, since God has given no man the right to teach error ; man has a commission from God to teach His truth, and law, and man's duties ; such legislation is strictly within the rule of enforcing a duty, and not infringing a right.

There are numerous other examples, in which the State possesses a discretion to act, or not to act ; in every case, however, it must justify its action by enforcing the performance of some moral duty or in regulating or protecting some moral right. It may or may not pass statutes of limitations, of frauds, of wills, of bankruptcy ; it may allow parties to exercise rights in their own way ; or it may prescribe a mode in which the right can only be exercised. Parties have a right to make contracts about lands ; the State may allow these contracts to remain in mere parol, or it may refuse to enforce

only those reduced to writing. Such a regulation tends to prevent disputes, and render certain the terms of such contracts. So, marriage may be entered into in a mode deemed binding by the parties, or the State may prescribe a mode according to which parties only can contract a marriage, either legally or morally binding. So, there are numerous other cases of the same character, where there is a right the exercise of which the State may be permitted to regulate, but not to prohibit. The regulation too must seek to aid the exercise of the right ; for it cannot indirectly, under pretense of regulation, restrict or prohibit the discharge of a duty or the exercise or enjoyment of a right.

In all cases of means to an end, there must be room for discretion in selecting the mean, since there always are many ways of working to the same end. So there are many duties, which individuals are bound to perform ; the State may aid them or not, as seems best to itself. Christians feel bound to labor for the extension of the Gospel ; to do this requires organization, perpetuity, a legal entity to hold property ; the State can create a corporation for this purpose or not. The same is true of all charitable organizations. There is the performance of a duty lying at the bottom of them all, and the State can aid or not aid, as it sees proper ; still, unless some public interest is to be injured, the State ought to aid individuals in the performance of a duty. In this there can be the violation of no right ; but the State co-works with the individuals in the discharge of a duty, a known and recognized duty. These cases are numerous in all States, and should be aided by the State.

This brief statement of principles, and these few examples, will be sufficient, in connection with the two last chapters, pretty clearly to embody our views upon the powers of the State. The powers and the duties of the State may be gathered from what has been said, as well as the limitations under which those powers are to be exercised and the duties fulfilled. These views take from govern-

ment all that is arbitrary and despotic, bind it down to law as much as man is bound, and hence a government may forfeit its right of existence by violating the restrictions under which it acts. Man, too, has rights, which cannot be taken from him — rights, too, which he holds from a higher power than his own will or that of the State ; rights of which he cannot divest himself, nor can he be divested of them by another ; rights as firm as the throne of God.

CHAPTER XXIX.

THE STATE—ITS MISSION.

FROM what has been already said, the mission of the State appears of a very high order. It is no political expediency, organized to create offices and furnish employments and salaries for the venal, and a field of action for the aspiring. The State is an institution of God as much as the church and the family ; and duties are laid upon it which it must fulfill. Its end is man's immortal interests ; it has to do with material ones only so far as those subserve and advance the spiritual. The State is a part of God's machinery, of God's instrumentalities, which He has appointed for the education, instruction, moral culture and perfection of the human soul. Man is enthralled to nature ; God has organized this world with the view of emancipating him from nature, and restoring him to that spiritual freedom which He Himself rejoices in, the freedom of acting in conformity to the divine law, which is the law of man's own being. Truth is the great agent of this emancipation ; it is this, acting in his own spirit, that can alone make man free and elevate him to the dignity of a son of God. The State has an important part to act in this great work of human elevation and purification ; its aim must ever be in this direction ; its action should be guided and shaped so as to bear onward and coöperate in this holy work.

As to material interests, they are to be regarded by the State as subordinate, as mere means to an end. The mere accumulation of

wealth can never become an object of legislation ; wealth must be accumulated as a mean of accomplishing higher and holier purposes. The State should look mainly to material progress ; that progress which marks the conquests of labor over brute nature ; which enables labor to economize its time, to save time for spiritual culture. To do this the State must seek out and promote all inventions which are a substitute for human labor, which enable man to supply his material wants at a less expense of time. Men laboring with the great idea of a new invention or discovery, should be encouraged, assisted and rewarded ; these benefactors of humanity ought not to be neglected, as they have been by the State, on any miserable plea of economy. These are the men who, under God's inspiration, are working out the means by which human labor is to be economized and material production increased, until the whole human race shall have acquired sufficient leisure for its highest intellectual and moral culture. Hitherto the State has taken little interest in her great men and in their discoveries. She has allowed important discoveries to remain sterile for years, because the discoverers were destitute of the means of testing their utility. There should be a board whose duty it should be to report on all such new ideas, and afford aid in testing their utility. The money which might be spent would be as nothing in comparison with the positive results which would follow. Money would often be spent without results ; but, where it was followed by success, a single success would compensate for millions spent. No great discovery but has been delayed for years in being brought into successful operation for the want of means ; and then its full benefit has been abridged by patents and monopolies. The State, in all such cases, should reward the discoverer as a public benefactor, and his discovery be thrown open to free public use. In this way the State would be fulfilling the true end of its mission, so far as material interests are concerned ; it would be laboring for progress, working to save work, aiming at producing, day by day, the same material

results by a less and less amount of human time and labor, whereby day by day the people would become better housed and clothed and fed, while more and more time would be left free for intellectual education and moral culture. The State in this way would ever hold up to view the paramount value and importance of the spiritual over the material, and elevate the spiritual in public opinion as the final end of all labor, until the merchant should come to regard the object of his business as having a higher aim than the mere enlargement of the magnitude of commerce and the accumulation of wealth. Political economy has given such an importance to the material aspect of production and exchange, that the spiritual has been lost sight of, has been crushed out under the vast accumulations of wealth in modern times, and stifled in the rapid influx of luxury which has characterized modern society. All this rush after wealth, this haste to become rich, rests under the curse of Almighty God ; and from time to time His judgments are seen passing through the thoroughfares of business, and along the avenues of luxury and show, sending silence into huge warehouse, and weeping into magnificent palaces, and the idle and vain to the stern teachings of labor, or to the sterner teachings of want. It is necessary that God's truth should run through all the avenues of commerce, as a consuming fire, until all the selfishness and fraud and grasping covetousness shall be burned out, and men's hearts be purified ; so that they may come to regard trade and commerce and production as a part of God's economy for man's spiritual regeneration and recovery ; then would commerce assume a divine mission, and wealth become an agent for good, instead of being, as it now so often is, the means of dissipation and moral degradation and crime. The State should, from her high position, and by her potential example, teach the nation wisdom, and guide it rightly in its devotion to material interests, so that State and people may work together to economize labor, develop the intellect and perfect the soul.

The State also should look to the protection of public virtue, and to the support of all institutions contributing to that object. Public virtue is essential to progress in intellectual and spiritual culture. Among these institutions, powerful in its influence on public virtue and happiness, is the family. The State must protect this relation, and throw around the sanctity of the married relation all the purity and sanctity of which it is capable. Happy homes are the earnest of a happy State and a pure society ; for, unless homes are happy, the kindly and virtuous feelings will not be there developed, and the young will go forth into the world from such families to become bad men and bad women, with envious, uneasy and dissatisfied minds, if not with corrupt hearts. The family meets every human soul on its entrance into life, and there every human being receives its earliest teachings and moral culture ; there receives a bias, a bent, which no after discipline can scarcely ever eradicate. The State should then watch over the family as the foundation of its prosperity and happiness.

In carrying out this idea of the mission of the State, we next see that education is an essential mean to the great end. The moral nature cannot be properly developed unless the intellect is educated for the investigation and discovery of the truth, as it is by truth alone that man's moral nature can be developed. All of God's truth is necessary for the perfect culture of a human soul ; and His truth is but the correct enunciation of Himself, His works, and their relation to Him. Scientific truth, as we have seen, is the mere discovery and arrangement of God's thoughts, and moral truth is but another aspect of God's mind and thoughts ; the one being God's thoughts as to nature, and the other His thoughts as to man. Education is a necessity ; the intellect must be developed before man can successfully study either the one class of truth or the other. Education then should be regarded in its moral aspect, as the mean of enabling every human being to know God and duty, that he may rightly discharge the one and worship and adore the

other. An ignorant people were never a virtuous and moral, and religious people; ignorance and vice are twin brothers, and ever are found together. There is then something higher to be aimed at in mere intellectual culture than the *useful*. Mental culture is undoubtedly necessary to success in business; for God has affixed blessings to the fulfillment of every duty; but its true object is to prepare man to understand God and His works, and his own duties to Him, to whom we are all responsible.

But mere education is not all; natural science is not enough; a knowledge of God and duty is that without which the life of the soul cannot be developed and perfected. Educated minds, minds able to solve all the problems of astronomy, may yet be untrained in virtue's ways, and restless under the restraints of order and subordination, and hence as prone to disobedience as the vicious and ignorant. There are duties laid upon the citizen, and a knowledge of these can only be obtained by a study of man's duty to his Maker. To form the highest development of the citizen, he must be formed to the highest development of a man. Under the influence of the law of nature under which we are all born, man is selfish, disobedient, rebellious against the authority of law, prone to make his own will a law unto himself, and to disregard the laws of God and the State, and hence in that condition must be a bad citizen as well as a bad man; before man, therefore, can become a good citizen, he must be taught self-denial, trained to obedience, to obey the law of God, and then he will easily be lead to obey the law of the State; since God's law commands obedience to the law of the State as a part of His own moral administration over man and the world. The great moral laws of God must, therefore, be taught to and impressed upon every mind, until they become a part of moral consciousness, and shape the whole life and govern the whole conduct of the man; the mind will thus become emancipated from the influence of nature, and the man be directed and controlled by a reason filled with all truth. The good man is ever the

good citizen, and cannot be otherwise ; hence it is the duty of the State so to exercise its powers as to make good men and women, as the material out of which alone can be made a prosperous and happy State.

As a powerful mean in the teaching and enforcing these great moral truths, comes in Christianity, with its holy Sabbath and its divine ministrations. Nothing has done so much for man and society as the institutions of religion. The Sabbath forces him away from things of earth to a consideration of moral, of divine things. Hence the State is bound to sanctify the Sabbath, and render it as efficient as possible in bringing man under the teaching and influence of divine truth. Here is the highest school for man's culture ; other schools have regard to his intellect, his material interests ; but here is the school in which his spirit and his soul are being educated into the image of his Maker, are being filled with pure thoughts and holy desires, and made meet for the companionship of the great and good. Here the soul learns that love, which causes it to pour out its life and treasures as water to enlighten the ignorant, to clothe the naked, to feed the hungry, to reclaim the vicious, to comfort the unhappy, to relieve the oppressed, and to send the glad tidings of Christian civilization to peoples and populations sitting in the darkness and shadow of death. Surely an influence which brings out all of the divine in man is not to be overlooked by the State, cannot be overlooked with safety, cannot be disregarded without a violation of social duty. Let the State then employ all the means in its power in aiding and carrying forward the intellectual and moral culture of its people, for in that way will it promote the happiness of the citizen and the greatness and power of the State.

We here see the mission of the State : it is first to keep the peace, enforce order, by holding in check all disposed to violate law, and disturb order. It lays its hands on the wicked, the evil, the criminal, while it lends its vast influence, and applies its large income to the material, intellectual and moral progress of the na-

tion, ever regarding and treating the two first as means only in carrying the last to its highest point of perfection. Regarded in this light, the State is something exalted and divine, and its officials have a function to fulfill as sacred and holy as that of the philosopher and priest.

While the State has thus its domestic mission, it has a no less one in its foreign relations. The State in this respect is a person existing by the same fiat as man, capable of development and progress, possessing a character and a sense of honor. The character and honor of the individual seem involved in that of the State; we blush when her fair fame is blackened; we experience indignation when she is unjustly assailed, and a glow of noble pride and warm emotions when she stands up for right and truth, without counting the cost or calculating the consequences. In these emotions, the soul is carried out of itself, and from the influence of mere material interests, and brought under the mighty power of a great idea, of a spiritual law. In this way the State elevates the thoughts and aims of the citizen, and her character becomes to him an ideal standard of perfection for himself to imitate. Her character, therefore, should be of the highest order, never soiled or tarnished by the exhibition of low, cunning or dishonest dealings, or of force wielded for the promotion of injustice. It should, through all its many organs, utter only the language of purity and truth, instinct with noble sentiments and high resolves. When she gathers up her mighty power, it should only be to aid the weak in the right, and crush the strong in its injustice. She should in all her public acts and declarations exhibit the highest regard for sound morality and the strictest observance of truth and honor. A State thus acting will ever be dear to the heart of the citizen, and he will be proud to name himself by her name on foreign shores and in far-off lands; for he is proud of her unsullied fame, and he knows that her power overshadows and protects, wherever her citizens may roam and her flag may float.

To secure such a glorious development for the State, the men who wield her mighty powers, must be men of great intelligence, of a large experience, of tried integrity, of unsullied reputation, led by no low and mean ambition, but inspired with a love of the right, the true, the good, and loathing cunning, and meanness, and injustice, whether in the conduct of individuals or in the action of the State. Good men only can be truly great; and the State, if it is to stand out as the ideal of truth, and honor, and loyalty, and justice, must act and speak through the good and great. Her intercourse with other States should be marked by the propriety, and truth, and courtesy, and dignity, which should mark the intercourse between intelligent, high minded, honorable Christian gentlemen. Such men, in official station, will preserve their own and their country's honor, and cause her to command the respect of every foreigner, and the love of every citizen. Her voice will be listened to wherever a question of injustice is debated, and the weak, when oppressed, will look up to her as to the avenger of the wrong and the protector of the right. The weak shall lie down in safety under the shadow of her power, and the strong shall confide in her honor and truth as in the fiat of everlasting justice.

Such should be the aim of every State, and of every citizen; so that the character of the State may reflect the collective character of a people. The people, therefore, should be careful into whose hands the civil power is placed, lest they find themselves dishonored and disgraced in the dishonor and disgrace of the State; for wicked and selfish men, guided by selfish aims, will lead a nation to dishonor and disgrace. When the wicked bear rule, the people mourn; but righteousness exalteth a people.

CHAPTER XXX.

THE STATE—ITS ORGANIZATION.

WE have hitherto spoken of the State simply as a *power*, an *authority*, and of the possibilities involved in it. In this way we are enabled to obtain a clear idea of the State, and its jurisdiction and mission, independent of all questions of form; the State is one thing, its organization another; the State is the *power*, the organization the embodiment of this power. The State cannot develop itself save by means of an organization, any more than the mind, a power also, can develop itself without a body. The State is a necessity; hence its organization is also a necessity, since without an organization there is no State, any more than there is a mind without a body; in neither case can power be developed without organization. So steam is a power, but it is but a possibility until organized in the steam engine; the power is developed through that organization. Hence the State must be organized; society cannot exist without its organization, since the action of its power is indispensable to social peace, prosperity and well-being.

The object of this organization is to provide a body through which this *social power*, this power of the State, may be developed, may act, may make itself manifest, may make itself felt. But the State is only an ideal being, and hence cannot act through an ideal organization, a mental arrangement

and classification of its powers ; it must have a material body, in which is lodged its power ; and this body must be constructed of men, harmoniously arranged, so as to constitute an unity, each acting in its sphere, and yet all acting to and for a common end, like the various parts of a steam engine, which, though composed of various pieces, is yet but one machine, one body, one organization, with all its parts acting together to produce a single effect. Thus the State, when organized, is a unit, composed of various parts, a unity in multiplicity, as it is called by the metaphysician ; an ideal unity in a material multiplicity. The steam engine is the embodiment in a material form of an *idea* ; so, also, is the organization of the State the embodiment in a material form of an idea.

In the organization of the State, there are two things to be considered : first the powers themselves, their nature and object and uses ; and, secondly, the mode in which the men are to be found who are to execute them ; there is something to be done, and some one to be found who can do it. We have already considered what the State may and must do ; the question now presented is how the State shall do these things ; and in this how is involved the two questions propounded, the nature of the acts to be done, of the power to be exercised, and the mode of selecting those who are to perform these acts, execute these powers. We will examine each of these inquiries in their natural order.

And, first of the nature of these powers. In every State there are three things to be done : the law is to be declared ; its violation to be ascertained, and its penalties and powers to be enforced and executed. These have been called the *legislative, judicial and executive powers*. These are not conventional distinctions ; they are founded in the very nature of the powers themselves, without regard to the fact whether the State is embodied in a single individual or in many, whether all these powers are executed by one or divided among many.

1. The first act of the State is to declare, to enact a law. A law

is a rule of action ; a rule by which men are to act. We have seen that humanity is subject to law, is adapted and formed to be subject to law. The State acts upon humanity, and must, therefore, conform its action to the *nature* of humanity. To create in the human soul a consciousness of guilt, the mind must be conscious of a law, and of its violation ; hence the law must be known to a human being before he can be conscious of having violated it. The divine law, we have seen, is the foundation of all human laws, and, therefore, the latter cannot rightfully violate the former ; but the divine law, as such, cannot be in force in the State, because the State can enforce only what it has itself declared to be law ; the law is of God, but the effect of violating it is of human legislation. The divine law has its own penalties, but the State cannot enforce them ; hence the State must in every case declare what is law for the State, and the consequences of its violation, before the citizen can rightly be subjected by the State to any inconveniences or loss, as punishment for its violation. Before the State can punish for a violation of the divine law, it must adopt that law as a State law, and declare the penalty the State will inflict upon all violators of it. The State must recognize the right of private property, before it can attach consequences to its violation. The State, then, can never enforce the divine law as such ; because to enforce a law is simply to subject the violator of it to its penalties ; and the State cannot enforce the divine penalties ; it has no capacity to do it ; it must enforce penalties declared by itself. In doing an immoral act, an act in violation of a law of God, which the State has not made its own, an individual is alone responsible to God. God has attached a penalty to the act—the State has not ; hence he is obliged to God, but not to the State, since obligation consists in the penalty, as we have seen ; where there is no penalty, there is no obligation ; and where there is no obligation to obedience, there can be no punishment for disobedience ; indeed there can be no disobedience in such a case. But, where the State has recog-

nized a divine right, or adopted a divine law, the extent of that right, and the application of that law is to be settled by divine principles, by those principles of natural justice, by those principles of divine justice, which penetrate every human mind, and by which God himself will try and adjudge man for its violation. The State recognizes the right of private property ; we must ascertain what this right is, and when it is violated, by those principles of eternal justice, which originate in the divine mind, whence come all law and right and justice. So if the State has attached a penalty to a violation of the divine law, say murder, the question of guilty or not guilty must be settled by the principles of the divine administration ; the State cannot rightly declare him guilty, when the divine law says he is not guilty, and human consciousness says he is not guilty. Hence courts have always held that a guilty knowledge, a malicious intent, was the very essence of all crime.

All law must, therefore, be *prospective* in its operation and effect. The State cannot attach consequences to an act different from those which were attached to it at the time the act was performed. This would be unjust and arbitrary ; it would be to create an obligation after an act was performed, which act at the time was a violation of no obligation to the State. We have seen that a law is essential to sin, to a wrong, to human guilt ; hence, where there is no law, there is no sin, no wrong, no crime. To make a law retrospective in its operation, is an effort to punish where there is no sin, no wrong, no crime, and is, therefore, directly against those principles of divine justice which no State can rightly violate. The doing of it is not an act of legislation ; it does not declare a rule of action, which a law is, but it affixes a penalty to an act done. In a criminal matter, this would be to punish a man who was not guilty of any wrong, who could not be conscious of any guilt, and whom God's administration of justice would declare innocent. But it is no less unjust when applied to civil rights. Parties, in doing an act to which the law attaches

certain consequences, have reference to the law, or are supposed by the law to have such reference, since every such act, at the time of its being done, has certain legal consequences attached to it ; certain legal rights grow out of it. If the State undertakes, by a mere act of legislation, to alter these effects, or these rights, it assumes an act, not of law making, but of law breaking ; and, if the right to property is at stake, the State assumes to declare that a right to property which is no right. By the law, as it was when the act was done, the right was in one ; the State now assumes to declare it to be in another, and in that way violates the right, instead of protecting it. This is in effect to declare a law in force, when it was not in force, and thus violate the great principle of God's government, and human consciousness that all sin, all wrong consists in the violation of a law in action, not in possibility, in force, not in prospect.

The law must also be *known*. We have seen that there can be no sin, except when a human being violates a known and admitted law. The feeling of guilt cannot arise in the soul, except upon this condition. Nor can the feeling of guilt arise in the soul, unless the party knew of the law at the moment of its violation. And the State can have no right to punish, save in cases where there exists a consciousness of guilt ; which consciousness cannot arise but in the case of an act done in violation of a known law. If it is not right in God to punish under such a state of facts, surely it cannot be for the State, which is God's representative, God's agent. It is, then, the duty of the State to make known its laws ; so to promulgate them, that all may readily ascertain what they are. This is all that the State can do ; it cannot make men inquire ; it cannot make men read ; but it can bring a knowledge of the law within the reach of all ; and, if any one then remains ignorant of it, the fault is his own ; it is a crime, as we have seen, on his part to neglect to ascertain the truth, when the means are within his reach ; God holds such an one responsible for this neglect of duty,

and the State has a right to do the same. That emperor, therefore, who hung up his laws so high that no one could read them, in order to entrap the citizen into a violation of them, was a monster, a fiend in human shape, violating all his duties as a law-giver, and seeking to punish the innocent, and not the guilty. In this duty of making the law known is involved that of making it as perspicuous and plain as human language is capable of. Unless this is the case, the citizen is liable to misunderstand it, and thus incur liability without the consciousness of guilt. But as humanity is fallible, and language imperfect, misunderstandings cannot always be avoided ; but this is a condition to which all must submit, and rightly too, since it is known in advance, and seldom leads to injustice, to an injustice of which the offender himself can be conscious.

The law is said to declare what is right and to prohibit what is wrong. It establishes the right ; and a wrong being a violation of right, it also declares what shall be the consequences of this violation. Wrongs are said to be either public or private, and hence law is either criminal or civil. Criminal law declares the punishment attached to crimes : such acts as are regarded as injurious to the public ; civil law fixes an adequate compensation to be made for the violation of a private right ; in the first case, the State itself becomes the prosecutor, the party seeking to enforce the law by the infliction of the penalty ; in the other, it is the party injured, who is left to enforce the law and obtain his compensation for the wrong sustained ; punishment is to be proportionate to the magnitude of the offense ; compensation to the injury sustained ; in the one case the punishment consists of fines, imprisonment, and a forfeiture of life ; in the other, compensation is estimated in money.

Such are the principles which should direct legislation and point out the objects to which it may refer ; we have no time or space to go into their application here. That is a question of practical government, and not a statement of philosophical principles of legislation.

2. The law being declared, rights become vested, and wrongs will prevail. When legal rights have been violated, the injured is entitled to redress; he is entitled to have the wrong made right. This redress involves two inquiries in every case; first, what are the facts alleged to constitute the wrong; and secondly, what is the law upon these facts, what consequences does the law attach to them. To make this inquiry as to the facts, and to declare the law upon them, is the duty of the *judicial* power of the State; and hence an organization of the State must provide for the exercise of this power. The subject of these inquiries is either of a criminal or civil nature; in the first case the State seeks to establish and punish a crime; in the other an individual seeks to establish a private wrong done to himself and to obtain a compensation therefor from the wrong doer; the one proceeding is called a criminal prosecution, and the other a civil action; in the first case the State and the accused are the parties; in the other the person injured and the wrong doer; the investigation of the truth of the facts is called a *trial*, and the legal result of the investigation a *judgment*. The place where these proceedings are held, is called a *court of justice*, and the person before whom the trial is had is called a *judge*.

Without the institution of courts of justice in some form, the law would be powerless, wrongs unredressed, and rights unenforced. It is by the instrumentality of courts that a peaceable remedy is found for the righting of all wrongs. But there are some principles which lie at the foundation of these proceedings, of the organization of a court of justice. In criminal cases, the accused must be in court, be informed of the nature of the charge, and have time allowed him to prepare to meet it. He is also to be allowed the advice and aid of men learned in the law and skilled in the proceedings of courts. To try and condemn a man in his absence is, therefore, a plain violation of natural right, of that divine right, which every human being has, of self defense. If the action is a civil one, both parties must be present in

court; the plaintiff appears there when he institutes his action; but he must continue to be present during all the progress of his cause; since he has a right to abandon it, as he does by staying away. The defendant must also be brought into court; this is done by giving him personal notice of the commencement of the suit within the territory over which the jurisdiction of the court extends. The court can compel the attendance of all those within the reach of its process, of its authority, within its jurisdiction. But no court can justly take jurisdiction of a person who lives under the jurisdiction of another State, or of another court in the same State. If a party, when personally and duly notified, refuses to appear and make a defense, the court has done all that it can to enable him to do it, and hence has a right to go on and try the case and render a judgment in his absence. The State, therefore, can have the right to enforce its judicial power only over such persons as are within the limits of its jurisdiction, of its territory. Its judicial proceedings, therefore, can only affect and bind persons so within its territory, and those only after having been duly notified of the pendency of the action or prosecution. But this rule is subject to a qualification. When a person has property in a State different from that in which he lives, that property may be made subject to any liabilities which the owner is under to the State in which it is, or to its citizens. This is a proceeding, however, not against the owner directly, but against the property; it is made a party; to it is given a day in court, so that all persons interested may, in its name, defend any rights they may have in it. The proceeding is predicated upon the right of a State to apply all property within its jurisdiction to the payment of the liabilities and debts of the owner. In such cases, the State ought to bring home, if possible, notice in fact to the owner, and this is usually done by giving notice by publication, or sending the owner notice thereof. Still the State must by law declare how this notice shall be given, and no one can question the valid-

ity of proceedings carried on in accordance with the law without denying the authority of a State over property within its jurisdiction. These are principles which lie at the foundation of all judicial proceedings, and cannot be departed from with safety either to the State or citizen.

3. The next classification of power is that of the *executive*. Laws must not only be made, their infractions ascertained, and the rights under them declared; but they must be enforced, by enforcing the penalties and compensation adjudged; the laws must be carried into execution.

The first class of duties which rest upon the executive, is to see justice and right enforced between man and man. Courts adjudge what these rights are, and the *executive* must see that these judgments are carried into effect. If a party is adjudged to deliver up the possession of property, he must be compelled to do it, if he does not do it voluntarily; if he is adjudged to pay a sum of money, he must also be compelled, through his property, to do that; for the barbarous idea of putting a human being in prison, when he has no means to pay, is now reprobated in every civilized country. It is against the divine law, which requires a man to labor for his own support—a thing he cannot do when imprisoned. The State has a right to apply his property for the payment of the debt; but this right must be limited, since every human being is entitled to a support out of the avails of his labor; and this the State cannot take from him, as it would do if it allowed every thing to be seized on execution. A man and his family are entitled to retain what is necessary for their convenient uses, and the avails of their labor necessary for their support. The well-being of the family require this; the family cannot exist without it.

The second duty of the executive is to execute such laws as look to the support of the State itself; laws which do not affect citizen with citizen, or the citizen with the State; but which look

to carrying on the machinery of the State itself. Such are all revenue laws; laws providing for the creation and support of the army and navy, for the payment of the salaries of officials, the construction of roads, and other means of transit, and in all cases where public money is being expended. In all these cases, the law provides the means of executing the powers of the State; and the duty of carrying out such laws must devolve upon the executive officer, or officers. These powers are of course highly important; but, founded on mere expediency, involve the consideration of no new principle in their execution.

The next duty of the *executive* is to represent the State in its foreign relations, in its intercourse with other States. There are rights and wrongs between nations as between individuals; and some organ or agency must be established to look after them. It is a part of the executive duty of the State, and as such must be provided for in any organization, which shall include within it a development of all the powers of the State. The rule of intercourse between States is the same as that which prevails between individuals. Though the State is not a moral being; yet the men who execute its power are such; and hence can claim for the State only what is right, and must make compensation for every wrong inflicted under its authority. And yet how seldom do statesmen come up to this plain standard of morality, seeming at times to suppose that there is no moral turpitude resting upon them in employing the power of the State to enforce a wrong, instead of redressing it. There appears to exist in such minds some moral obliquity, which leads them to shove off responsibility from self over upon the ideal being of the State; whereas the moral turpitude of every State act rests upon the active agents of the State, and not upon any other real or imaginary being. Falsehood in State papers is as criminal as in a court of justice, and often much more terrible in its consequences. To employ the power of the State to the injury of a weaker neighbor is as immoral and criminal as for individuals to rob and steal,

or for the strong to oppress the weak. Nations, being God-created entities, have rights and duties as well as individuals ; nor can the strong among States wrong with impunity the weak, any more than the same thing can be done between individuals. And for all violations of these rights, the sin, the criminality, the responsibility must rest upon the officials, who advise, urge on, or perform these acts of wrong and oppression. They are indeed their acts, and not the acts of the State ; it can do only right, it can do no wrong ; all wrongs done in its name are acts without authority, and hence become the personal acts of the officials, who order them to be done or do them themselves ; hence the moral turpitude is theirs and not that of the State.

Such are the duties of the executive power ; it looks to the execution of all the other, and hence has placed in its hand the *physical power* of the State, with which it must see that peace is kept and justice administered within, and rights vindicated and wrongs redressed without. In its hands is placed the *power* ; and when the moment comes that power must be used, its duty is to strike the wrong doer with the might the State possesses ; to strike once for all, and such a blow that shall have need of no repeat ; a blow that shall crush injustice, as the heavy tread of the elephant the yielding puff-ball ; but, if it strikes a blow against the right, may it rebound with the force of a thunderbolt and crush the striker ! May such be the fate of all who would elaborate iniquity into law, and then seek by brute force to enforce it ! Let the officials of all States love justice and hate iniquity, and deal honestly with each other ; then will peace and prosperity and happiness come down upon all peoples as the sunshine and the rain upon the earth ! Then shall joy look out from every hill-top, and thanksgivings rise up from every valley like ascending mists to the throne of the most High, who holds in his hands the destiny of all nations, and turneth them whithersoever he will, exalting the righteous, and overthrowing the wicked.

4. The next inquiry is as to the mode in which men are to be found, got hold of for the purpose of handling these powers, of working them for their respective ends. There must be legislators, and judges, and executive officers, through whom the State may exert its power as the steam exerts its power through the engine. The single object in this respect to be kept in view is *to obtain for each position that man in the State best fitted for it.* The organization in this respect should be so elaborated as to secure, if possible, this grand result. High trusts and powers, created for great purposes, and to be employed only upon a large view of affairs, can be safely and successfully executed only by great and good men ; great in intellect and in all knowledge, so that they may understand all affairs, and all disputes, and where the truth and right of them lie ; good in every high and noble principle and in a life of unblemished purity, so that they will only work with honest and straightforward means for right and holy ends. With such men in the high places of the State, her vast powers will ever be kept gathered up, ready to strike upon any proper emergency, her internal prosperity and development ever provided for, and her honor in the sight of nations, will ever remain untarnished, and her rising up to avenge the right be as terrible to the wicked doer as was the flash of that snaky-headed Gorgon shield wherewith the wise Minerva froze her foes to stone. Such men will not, cannot, abuse the trust reposed in them ; they have the capacity to know the right and expedient of every affair, and the firmness and honesty of purpose never to deviate from them. They cannot be misled, nor deceived, nor turned aside from a well formed purpose, as weak men might ; nor will they employ power for wicked or selfish ends, as bad men certainly would. The State can be safe only in such hands.

The bad man can never be trusted. He will be sure to employ office and power to gratify his own ambition and to advance his own personal interests. War will be sought, unjust war, that a field may be obtained for the vaultings of his ambition ;

gentle peace and smiling charity will have no charms for him, since the vain bubble, reputation, is oftenest and easiest won at the cannon's mouth, amidst the deafening roar, and the darkening smoke of the battle field. The good man would *dare* all this calmly and serenely in a righteous cause, but not otherwise. The bad man would covet popularity and station at a sacrifice of the true and the right ; the good man never ; he would the rather stand up against the surges of excited popular passions, and strive to calm and guide them to cool reflection and sober second thoughts. The bad man would be a fountain of corruption, overflowing and polluting the whole land, and infecting all minds ; he would gather around him all the dishonesty and corruptibility of the nation wherewith to tighten his grasp upon office and power, and advance self. Integrity would be contraband under such an administration, and great moral worth, high treason, and every exhibition of manly freedom in an under official, be punished with prompt dismissal. In such hands the State is rapidly verging upon the rocks and shoals of perdition ; and its end can be forecast with the certainty of an eclipse. Wicked rulers must make a wicked people, unless the latter rise up in their indignation, and crush them as vipers. Let a people look carefully to the character of their officials if they would enjoy peace, prosperity and happiness.

The weak man is nearly as dangerous as the bad man. He will not be equal to great emergencies ; he will hesitate, when action alone is salvation and success. He will be liable to misapprehend affairs, and therefore be led into the wrong ; into which once entered, it will be difficult even for wisdom to escape therefrom without dishonor and with success. A weak man too is easily deceived and misled by the cunning and designing, and thus, though honest, may become the instrument of mischief and misrule, of corruption and demoralization. But the great man is liable to none of these mistakes, and cannot be subjected to any of these influences. A nation may be involved in a civil or foreign war by the mistakes

and blunderings of weak rulers ; indeed there is no safety for a State or people, when the direction of its affairs is in weak and incompetent hands. A wise people will, therefore, be as anxious to avoid the rule of the weak as of the wicked, and be careful only to secure the services of the great and the good.

The interests of the State in this respect are, therefore, plain, not to be mistaken, or misunderstood ; it needs the right man in the right place, to make certain its prosperity and progress. Various modes have turned up in history, by which rulers have been selected ; and the object of the ensuing chapter will be to describe these various methods with such comments, as we proceed, as each mode seems to call for, in order that the merits and demerits of each may be understood, and the truth of history and the veracity of human consciousness be vindicated.

CHAPTER XXXI.

THE STATE—FORMS OF ORGANIZATION.

From what has already been advanced, one fact will have become apparent ; and that is, that whatever the form of government may be, its powers, rights and duties are the same. Each form is the embodiment of the State, and hence possesses all the powers of the State, and is required to perform all its duties. Whether one man concentrates in himself all these various functions, or whether they be divided among many, the real thing to be done, the real duty to be performed, must ever be the same. All departures from this rule originate in a misuse and abuse of the power of the State ; human will, instead of divine law, becomes the rule of action, and human depravity is then developed through the organization of the State, instead of its true powers.

All progress consists in subjecting humanity to law. In rude and barbarous societies the idea of law is scarcely developed, and mere human will is then the rule of action ; hence, in such societies, there is ever a state of conflict and war. The object, the aim of humanity, is to escape from this state of *lawlessness*, and enter upon a state of law ; and when all minds and states shall come to be governed by *law*, and by the *true* law, the law for the sway of which the human soul was created, society and government will have assumed its most perfect form, and civilization its highest development. Now this condition of society cannot be reached until

humanity itself has received its full development. Man must first have been educated and taught to know the right and the true, and have been trained to obedience to law, before a society composed of men can assume its most perfect form. The intellectual and moral condition of a people, then, fix the character of its government ; if the people are lawless, governed by will, the government must also partake of that character ; whereas, if the people are intelligent, understand right and law, the government, whatever may be its form, must also partake of the same character. A population, who know the right and obey it in their actions, can never be governed by mere human will. Law in the governed and will in the governor must at once come in conflict ; and one or the other must succumb.

There is another idea which may be here stated. Nothing in this world exists of mere caprice ; whatever is or has been, exists by virtue of some necessity ; because it met some social want. Forms of government, then, have not been *made* ; they have *grown up, grown out* of existing wants and necessities, and must, therefore, have been the true system for the time and the people. The philosophy, then, which would test all past or present forms of government by one which may work well in one age and among one people, is essentially a false philosophy. It ignores history, and human progress, and the law of the adaptation of means to an end ; it shuts itself up in a form, as ideally perfect, and then condemns all other forms which have not been shaped upon this ideal. Such views are narrow, partizan, and want breadth and comprehension, and betray a most profound ignorance of humanity and human development and progress. All that has preceded us, and differs from our notions, is neither false nor a usurpation. Every form of government has existed of right, and because those who lived under it felt that they could not live without it. There have been bad men in power, who have committed gross outrages upon humanity ; but these men have been found under every and all forms of government, and will continue to be found, until wickedness shall have

been superseded by righteousness, and the world become lapt in universal law.

Different forms of government really mark and indicate the stages of social progress and civilization. They are each and all adapted, necessary to certain conditions of humanity and society ; hence, in discussing these various forms, we shall consider them in the order of progress, so that the one will seem to grow out of the other by a process of necessary generation. The forms generally recognized are three : monarchy, aristocracy and democracy, and each of these are indications of a different stage of civilization, of human progress. These words, however, are mere approaches at classification ; they do not represent any definite thing, since no two forms of government have been exactly alike ; still they clearly enough indicate the ideas prevailing at three distinct stages of human thought and development ; the *first* idea was that of all power in *one* ; the *second* in a *few*, and the *third* in the *many*. We will speak of each of these ideas and of their development in their order.

1. And first of the monarchical idea. In its purity, a monarchy is the State organized or embodied in a single individual, in whom are concentrated the legislative, the judicial and the executive powers ; he makes, expounds and executes the law. This form of the State is the *product* of the lowest condition of humanity, of the earliest and rudest stages of civilization ; and, in its simplicity, it is the only government of which humanity in that condition is capable. It is, to such a people, an absolute necessity ; the only mean of escaping from lawlessness, from robbery, violence and murder ; and of securing for itself the least chance of personal safety, and the possibility of future progress.

We have seen that organization looks to getting the best man for the place of power. Now in a rude state of society, and among an ignorant and degraded people, there can be no order, no law, except upon one condition, that some one man is appointed to keep

the peace, to keep order, to protect life. This man must be, intellectually and physically, the great man, the strong man. He cannot, however, be selected by vote, by ballot, or compact; he must select himself. And, by looking into Dr. Livingstone's researches in south-central Africa, we may see how this selection is made; how circumstances and necessity get hold of the great man, when compact and vote by ballot never could. Amid such a lawless people, where life is unsafe, the really great man is known at once; he leads at once. It is seen that he knows more of what is right, and how to enforce it; he can lead and guide others the best of any; hence the weak, those who know themselves to be weak, and are conscious of it, gather around him, ask to be led by him, and offer to aid him in putting down the robber and murderer, in protecting himself and themselves from the violence of others. The will of this leader becomes a sort of God's law to them; and though it may, in many respects, be devil's law, it is still better than no law. This leader, thus selected, becomes to these people a law-giver, a judge and an executioner. He governs his followers, and he subdues his neighbors, until he has organized a tribe, which may grow into a nation. Such, according to Dr. Livingstone, is the history of Sebituane and his Mokalolos, and of every other tribe having the reality of a government. Here the real great man is got hold of, and is put in the right place, which is more than vote by ballot can always do. He is not a good man in any absolute sense; still he is the best man that can be found; he has a sort of rude justice, which is better than no justice. He will, however, do many startling acts, some real devil's work; but still he is endured, upheld, worshiped in some sort, because nothing better can be done; because these ignorant savages do not know of anything better to do; and his acts do not appear to them as to us; they look like justice to them, though to our more enlightened minds they seem but a poor sort of justice, very much like injustice and wrong and oppression. Still, such a government is a good

thing ; it keeps the peace ; it gives leisure and safety for improvement, and a chance of progress ; order begins to prevail, property to be respected, cultivation goes on, the wants of the body are provided for, and the mind, too, begins to expand, new ideas of order and law to be developed, and real progress to be made.

Monarchy, too, has originated in the family. Where the family has grown into the State, the head of it has become the ruler. We see instances of this in the early history of humanity as disclosed in the Bible. Those people had not yet degenerated into barbarians ; hence the family became the root of authority and the ground of power. The necessity for a lawgiver and a judge existed there ; and the natural lawgiver and judge, the father, became the civil ruler and civil judge, and thus the head of the State, into which the family might grow. Still, we can hardly trace any undisputed instances of a government so growing out of the family into the State. The great man would even then claim his right to rule, and necessity gave it to him. Nimrod was a great hunter, and hence a strong man, and he became a king of those cities among whose rubbish Layard has been lately searching for history. And such has been the fact wherever we can catch a glimpse of the birth of States or nations. The early records and traditions of every people which has worked its way out of barbarism to civilization, indicate a similar state of things. Some mighty man, some demigod, as tradition comes to regard him, gathered the rude populations and laid the foundation of the tribe and the State.

The hereditary feature of this kind of government grew also out of necessity. The ruler being the great man, the wisest man, would be likely to educate his children to a higher degree of knowledge and culture than any other ; hence they would be better qualified to rule than most others ; besides, a new choice involved grave difficulties, serious disputes and conflicts in the State itself. A new selection would imply competitors, when little re-

spect would be paid to vote by ballot ; hence a necessity existed that the power should descend from father to son, so that there could be no opportunity for conflict and bloodshed. And in the long run the system usually did as well as a new selection could have done, and secured men of more than average capacity ; beside, when the heir was really incompetent, he has always been set aside by his most dutiful friends, and the next heir selected, if he was competent. In this way there has always existed a remedy against absolute incompetency in the earlier history of this form of government, when the great man, the strong man, was still a necessity. It will thus be seen that the hereditary feature in monarchy is no work of man's invention, but a result brought about by a kind of necessity recognized and allowed through fear of doing worse.

Monarchy could exist in the simple form but a short time, if the tribe grew into the State, and the State continued to enlarge itself. The duties of the State would soon grow beyond the ability or time of one man ; hence the king would be compelled to divide up his duties, and call in the aid of others. In this way there would soon grow up habits of government, rendered necessary from the relation existing between the king and his servants ; there would be ways in which things would be done, and these ways would grow into customs and laws ; customs and laws by which both king, and minister, and people would be bound and protected, since each would know what might be done, and how it might be done. As important affairs increased, counselors would be called in, whose advice would be consulted and followed, and whose abilities would be made use of in the administration of the government. These officials and counselors would form a sort of nobility, a sort of society with which the king would be surrounded, and out of which he would continue to select those whose services would be needed in carrying on the administration of the government in peace and in war.

The decision of disputes would early become onerous to the king ; hence all ordinary controversies would be referred to men appointed for that purpose ; and the king would, in organizing them into a court of justice, place at their disposal so much power as would be necessary to compel the attendance of parties and witnesses, and enable the court to carry into effect the judgments rendered by it. In this way would courts grow up out of necessity ; and out of the decisions and practice of the court would grow up customs and laws regulating rights between citizen and citizen ; and by which every citizen would seek to be governed and directed. Thus law would gradually come to supersede the mere will of the sovereign, and society to make decided progress in civilization.

This administration of justice would soon become a matter of deep interest to every citizen, since the title to his property, and even his life and liberty, would be dependent upon the ability, honesty and learning of these judges. They would, however, be the mere agents of the king, appointed and removable at his will, and paid by him for their time and service, since they would be engaged in performing his duties, in administering his law, and declaring his justice. The people, as they became more intelligent, would watch the workings of the courts and the conduct of judges, through fear of partiality, from bribery, or undue influence from the king. He would also watch them lest his authority might be impaired ; and soon conflicts would spring up between the judges and the king, since in some cases he might desire a decision one way while the law of the land required a decision the other way. If judges refused to obey, others might be appointed, would be appointed, and in this way the fountains of justice might be corrupted, and injustice come to be administered. No people would long submit to this, unless they had lost all idea of right ; and hence disputes and conflicts, until judges held their appointments for life, and received a fixed compensation for their

services ; so that they might act independently, and honestly distribute justice without corruption or unnecessary delay. Here would spring up a new idea in the public mind, the necessity of an independent judiciary. It would soon be discovered by a people in whose minds the idea of law was formed, that a rigid and impartial administration of it was as important as the law itself, and that such a state of things could only be obtained by judges whose place and position were fixed by law, and whose means of living were made certain by a competent compensation also fixed by law. This was the trial through which the English judiciary passed from an absolute dependence upon the king to an independent position, superior to that of any judiciary in the world ; and as the fruits of it, justice has been administered in England for near two centuries with an ability and learning and integrity never before seen in the world's history. On the continent the courts became the creatures of the king, subservient to his will ; and the history, therefore, of every important lawsuit was a history of delay, corruption, and injustice, until courts and kings were swept away together as utterly unendurable. No people can endure a corrupt or partial administration of the law ; every citizen would feel that his life and property were held by an uncertain tenure ; that he might be deprived of both at any time by the decision of venal and corrupt judges. When intelligence and civilization had advanced to a certain extent, such wrongs would have to be righted, or the wrong itself, with the doers of it, be got rid of ; where, as in England, it was got rid of by reforming the abuse, the continuity of order would remain unbroken ; otherwise old things would have to pass away, and new things be put in their place.

The right or power of raising means to carry on the State would give rise to customs which would assume in the end the force of law. Equality in taxation, however it was assessed, would, from the first, become a law of it. So, too, certain objects would be-

come objects of taxation as well as certain trades and employments ; they would be made the occasion of the right to call and the amount to be called for ; so that there would soon arise laws of revenue, to which king and people would refer as a measure of the right of the one, and the liability of the other. If these laws were departed from, if more taxes were raised, or upon other objects, a spirit of dissatisfaction would arise, and conflicts and disputes arise between government and people. If the king succeeded in retaining his power of unlimited taxation, the government would become a despotism, and the people his mere property ; while, on the other hand, if the people succeeded in limiting the power to a particular amount, or as an assessment at a fixed rate on certain property, labor and industry would be free, and the government prevented from ruining the people.

History thus shows that the tendency of this form of government is from will to law. Laws spring up in society of necessity the very moment progress makes its appearance. There must be some rule for every thing, or no one can know whether he is safe, or whether his property, or life, is his own. The government, whatever its form, must sympathize with this tendency in society, and learn also to subject its action to fixed and known rules and laws. Unless the rulers do thus conform to the spirit and intelligence of their age, there must arise a conflict between it and the power of this spirit and intelligence. But the condition of its peaceful existence depends upon this harmony of action between itself and public sentiment ; a whole people cannot endure the daily and constant exhibition of injustice and oppression in a government ; the fact could only create bad feelings, antipathy, indignation in the public mind, until it would burst forth in popular rising and ultimate revolution. The results of such outbreaks are seen in *magna charta*, compacts between people and king, bills of rights and written constitutions, and limited monarchies, and free populations. In these conflicts with arbitrary power, the nobles have generally

been the first victims of it ; and hence, have ever arisen wars between nobles and kings. If the nobles have prevailed, as they did in England, the crown has been held down by law, until crown and noble felt upon them the stronger power of the rising masses as they became possessed of wealth and intelligence ; and both king and nobles became bound down to the rigid laws of a limited monarchy, to a government of law ; and those laws were required to be so enacted as to embody public sentiment.

The nobles in the early stages of civilization, would be the only educated part of the population, and would be the first to acquire an idea of a fixed rule, a law of property and person ; for this reason the conflict between them and the crown would be a conflict between will and law, the caprice of one man, and a settled and known rule of action. If the nobles succeeded in limiting the royal power, and establishing their own rights and independent action, they would save both themselves and the crown, as was the case in England ; but if, on the other hand, the crown crushed the independence of the nobility, as was the case in France, and Austria, and Spain, the government became absolute, and the nobility its mere sycophants. In that case, royalty and nobility would become identified, and their action selfish and oppressive, and in conflict with the progress of intelligence. Such was the case in France, so that in the end the government became odious to the masses, and they rose up in wrath and swept it away as a nuisance and stench in the nostrils of the people.

The danger from this kind of government lies in the fact that rulers come to regard power as property, as a vested right, as a divine right, as churchmen taught. Power so regarded, is liable to abuse, runs to oppression. The ruler will not keep up with the progress of thought ; will disregard rights, where the intelligent know they exist, and claim them, where they are known not to exist. Royalty and its satellites will live by worn out theories, and in opposition to new ideas ; so that the present and the past will be

in a democracy can, therefore, shape the mode and form of the State, provide how the right men shall find their way into the right places, and what powers they shall exercise when there. In ancient democracies, the action of the system presents a double aspect; first when in a single city, in a small community, the citizens in a body decided upon all questions of State, upon all questions of legislation, and upon all questions of peace and war, and upon the raising of revenue, its expenditure and the mode of conducting war. A State must of course embrace but a small territory to render practicable such an organization of the people; indeed it seems only adapted to and practicable in a single city, and where the social development is such as to release the mass of citizens from the necessity of manual labor, thus giving them time to attend to State affairs, to possess themselves of a general knowledge of them so that they may be able to act understandingly and safely for their own interests and those of the State. The people also elected all persons to offices in the State at fixed periods, and in that way held a constant influence over their conduct during their continuance in office.

This development of the democratic principle has ever been limited to small territories. The famous democracy of Athens was limited to a single city with its limited adjacent territory; it was the rule of a city over subject States and territories; the city population being the rulers instead of a monarch, or of a limited number of people. There is also another consideration not to be overlooked; that in all these ancient democracies, slavery existed, and hence the freemen, the democracy, was composed of only a small portion of the real population, and of that portion which had leisure for mental culture and ample time to inform themselves of State affairs, to attend the political assemblies, listen to and comprehend all public discussions, and thus become qualified in some degree rightly to decide upon policies of State, upon questions of war and of peace. The ancient democracies were really *aris-*

tocracies, a government of the more intelligent of the population, since the laboring classes were mostly slaves. This was true of both Athens and Rome ; hence democracy, as understood at this day, was really unknown in ancient times ; the governing power was organized upon the principle of confiding it to those who, from intelligence and wealth, had a position in society, had wealth to protect, and knowledge sufficient to enable them to act and govern understandingly. The power of the State was never placed in ignorant and incompetent hands ; in the hands of those who could act only as they were led, and think only as they were taught. In the progress of these ancient democracies, there grew up a class of citizens who became poor, and ignorant, and degraded ; this is the inevitable tendency of confining power to any class, however intelligent and competent at the time ; out of its development will issue and must come forth this ignorant and pauper class, the result of vice and crime and a neglected education. Such a population can never govern ; they will ever destroy a State when they become numerous enough ; and such was the result in these ancient democracies ; the Demosthenes and Ciceros, and their associate patriots, were crushed out by a union between the ignorant and degraded on the one hand, and the selfish and unscrupulous and dishonest politicians on the other, until the one-man power in Alexander and Cæsar appeared for the salvation of a society already in the last throes of disorganization.

The democratic principle is the latest development of the State. It is not possible except among a population of some intelligence ; ignorance can never govern ; it must be led. Nor is democracy possible, until the idea of law is pretty largely developed in the public mind ; since its organization is dependent upon a recognition of law, of fixed and known rules, by which offices are to be filled, and their duties to be discharged, rights to be protected and wrongs repressed. Before such an organization can exist, the public mind must have advanced far enough in civilization and mental and moral culture to admit the necessity of law, and also the necessity that all

minds must yield obedience to this law, and the results of its action. Individual opinions and personal partialities must have been taught to give way, quietly to yield to the action of the people as developed through the forms of law and legal organization. When the result has been legally wrought out, it must be acquiesced in and carried out as the political right, to which all are bound to yield obedience, which all are bound to carry out. In such an organization, majorities must stand for the right, for the expression of the State, for the embodiment of its will, the declaration of its political judgments. Unless this is so, civil conflict must be the result of every measure, of every policy, since there must of necessity exist a difference of views as to policy and as to men. Hence a pure democracy always implies a habit of self-government on the part of the citizen ; the habit of subjugating will to law, of subduing nature to reason, of acting in obedience to the right and the true. For the formation of such a habit, two conditions are indispensable ; *first*, a knowledge of the right and the true of the law, and *secondly*, a disposition to obey them. If either of these conditions are wanting, there can be no safety in the action of a popular government. Now when ignorance prevails among a people, their minds are not sufficiently developed to comprehend the right and the true of the law, and the necessity of yielding implicit obedience to its authority, to its requirements ; besides, an ignorant, an uneducated population, has ever been a vicious, a corrupt, a disorderly population—hence among an ignorant people, the habit of obedience to law never was, and never can be formed. On the other hand, even if the knowledge exists, there must be a *disposition* to obey, or the habit cannot be formed ; hence wicked men with intelligence are the bane of every democracy ; indeed they are the poison circulating in any system of government ; they are the material out of which sycophants are made in a monarchy, and demagogues in a democracy. Their vocation is flattery, deception, practiced for selfish ends. These vile reptiles are found under every form of government ; crawling in all

the filth and slime of a court, moving as the secret agents of a corrupted aristocracy, and flaming forth as patriots and friends of the people in a democracy, in all situations acting upon a single principle—self, in disregard of truth and right; such men are never martyrs; they have nothing to die for. Knowing the right, they willfully disregard it; law is to them but tyranny, when it thwarts their ambition, and to be set aside, trampled under foot, when it comes in to defeat their advancement. Such men are necessarily at enmity with the honest, and sound, and conservative part of every community, who seek to carry on the government through the agency of capable and honest men, to secure the enactment of wholesome laws, the progress of knowledge and virtue, and of civilization. Wickedness is ever at enmity with righteousness, is not subject to its law, nor indeed can it be; hence such men must be cast off by the honest, cannot be trusted by them. Wickedness, therefore, naturally tends to ally itself with vice and ignorance, and thus to become their leaders. Where power and place are, thither these men turn as faithfully as the needle to the pole. Hence, in a free State, they appeal to their natural allies, ignorance and vice, and with them under legal forms in the first instances seek to possess themselves of power, and office, and wealth. These are the men who are heard talking most loudly of the dear people, and assailing all honest intelligence, laboring to create feelings of enmity between one class and another, in order that they may crush out the power of honesty, and replace it with the rule of knavery and cunning and wickedness. If they cannot succeed by the forms of law, insurrection and rebellion, murder and confiscation, are resorted to in order to get rid of capacity and honesty, and inaugurate the reign of incapacity and rascality; for such men are generally able men, destitute of all honesty, of all regard for the right and the true. Of such are made the Catalines and Dantons, who appear, like birds of ill omen, at times of political agitation and confusion.

It is thus apparent that all genuine democracy must be founded

upon intelligence and honesty ; royalty is alone capable of constructing order out of ignorance and dishonesty ; nothing but an energetic and iron will can hold such elements in accord, and work out with them the problem of all governments, *peace*. The success of *democracy*, as a practical form of government, may, therefore, be forecast, whenever it is ascertained which of the two influences is the strongest, intelligence and honesty, or ignorance and dishonesty. The solution of this question lies at the foundation of every democratic organization ; democratic government being practicable under the one condition, and impossible under the other. Genuine democracy implies a government in which reason and justice and law and right prevail and bear rule ; while despotism implies the reign of unreason, injustice and will. The forms of a democracy may remain long after its genuine spirit has fled. Rome was long governed by a dictator under the ancient forms of the republic ; yet the government was none the less a despotism. So, too, majorities in a modern democracy may become regardless of right, and as oppressive as a Nero, or a Tiberius. If wickedness leads and ignorance votes, the government must be despotic, since such men can govern in no other way ; the power of the State is used for selfish ends ; hence war and conquest mark the history of a monarchy disguised under the forms of a democracy.

Democracy is the highest development of human government ; the realization of the perfect ideal of a government. It places power in the hands of the intelligent and the good ; and they select for official station only the wise and the good. A monarchy implies the possibility of bad rulers, since they are selected by descent and by royalty. If the king is a bad man, the officials will also be, and the government must be a bad one ; it cannot, in the nature of things, be otherwise. If bad men, in democracies, steal into power under the livery of heaven, they are readily displaced, so soon as their wickedness is disclosed. Democracy is a government of law, and not of will. Its organization is a matter of law, and

all its action is the result of law. Mere human will does not govern ; it can only execute what the law requires to be done. In a monarchy, will prevails, and may depart from the right, may be suddenly changed, may be subject to caprice. In a democracy, if the law is a bad one, its effects will make the fact known, and it will be changed, since those who feel its bad effects make the law. Democracy tends to develop, in the public mind, habits of manly thought ; the people necessarily must think of great affairs, whereby their thoughts become enlarged and comprehensive, and elevated to the discharge of great responsibilities, and to the decision of questions of greatest moment and highest moral consideration. In this governing of themselves, the people are ever educating themselves in a large experience, and in the practice of the highest moral development of which the soul is capable. The State becomes subject to morality as well as its citizens, and hence, in all its action, tends to bring out the right and the true, and carry forward the people themselves in that career of intellectual and moral development, the end of all government, human and divine.

The dangers of a democracy have already been alluded to — ignorance and wickedness. Ignorance alone is a great evil, but not absolutely a dangerous element ; since, if led by the capable and honest, it will be guided in harmony with intelligence and honesty. Nor is wicked capability dangerous alone, since it has no materials with which to work ; the union of the two are necessary to defeat the success of democracy. Hence the great duty of a democracy is to educate the ignorant, and reclaim the wicked. In the faithful discharge of this highest of all duties lies the success and safety of a democracy. Hitherto, they have all gone down under the combined action of these two powers, and modern times are now engaged in working out the final practicability of a democracy in its efforts to educate and render moral the entire population ; and that it will succeed we have no doubts, since God, with His truth, is working, in and through it, the regeneration and

recovery of humanity. If this were not the fact, history would teach us the final result of democracy — intellectual and moral decline, civil war, and an iron monarchy. Such has been the history of the past of democracy ; its future is involved in the success of Christian truth and man's regeneration.

4. Despotism may be defined to be the abuse of either of these forms of government. In the idea of despotism is involved the idea of lawlessness, and the prevalence of mere human will. The rule of government disregards the rights of humanity, strips men of their property, and deprives them of their liberty, in violation of all right and law. God's law is disregarded, and the ruler executes his own will instead of the law of God, or of the State. It is the reign of injustice and wrong ; and hence the epoch of oppression. It is hell organized on earth and governing men, having neither commission or authority from God or man ; and hence it has no lawful right to exist, and cannot long exist in a world which lives out right and truth as it understands them. In the hands of bad men, all and every form of organization tends to despotism, since despotism is truly the name for a government worked by bad men. The despot is a bad man, and cannot be otherwise, since his work is injustice and wrong.

It will thus be seen that every form of government has its advantages and disadvantages, and its peculiar fitness for some phase of humanity ; that its success, its adaptations, depend more on the men who exercise power than upon the mode in which power is exercised ; that capacity and honesty are the sole guarantees for the goodness of any government ; and hence that the great object should be to secure the services of such men. In a monarchy office is hereditary ; birth selects the governor ; hence the education and moral training of the born ruler is the only protection against bad ones ; the truth by such nations should be fully believed and followed, that good men can be made if God's system of education is followed. This idea is becoming prevalent among

the royal and aristocratic families of Europe. Government is by them being regarded as a trust, not a property ; a trust to be discharged, not a property to be enjoyed. There has been an immense change for the better in this respect during the last fifty years ; no longer would a first gentleman in Europe, like George IV, be tolerated in England. Royalty is no longer considered exempted from the duty of obeying the laws of decency, morality, and the ten commandments. Adultery and intoxication are no longer considered right and moral in a prince, and immoral and wrong in a subject. Queen Victoria is the first woman of her vast realm, discharging all her matronly duties with the fidelity of a Christian mother, and going forth to mingle with the people with all her children around her, as though they were crown jewels, worn for queenly state and pomp. The same change has taken place on the continent ; the king of Prussia, with all his vacillation and weakness, is the first Christian gentleman of his dominions, discharging his royal duties according to his conscientious convictions for the benefit of his people and the honor of his God.

In democracies, rulers can be displaced as well as appointed ; hence, upon a free people rests a fearful responsibility, that of selecting *rulers*. We have seen that the character of the government depends upon the character of the rulers. The success, therefore, of a democracy depends upon the selection of its rulers ; if bad men are chosen it must fail ; if good and great men are chosen, it will succeed. The great thing, then, in such a government is to *select great and good men*. This is the duty of the people, and of every honest and good citizen. Immoral and dishonest, tricky and cunning men should never be elected ; indeed every vote cast for such men for office, is a vote against democracy and in favor of bringing in the reign of insurrection and despotism. The importance of this idea is not deeply enough impressed upon the public mind ; it is too prone to consider cunning and sharpness a recommendation in a candidate, not recollecting what

an awful trust this of government is, and what deep interests are involved in keeping power in hands that are clean and pure, and with heads capable of comprehending the true view of large affairs. In electing bad men, the people hold out a premium for political and moral dishonesty, which will, in the end, by reaction, tend to corrupt the people themselves. The excellence of democracy lies in this, and if it fails here, it fails everywhere and fatally. Let the people, therefore, watch keenly the character of their public men. If purity of life is required in the minister of the Church, no less is it required in the minister of the State, since both are alike the ministers of God, and bound to work together for man's highest good in time and in eternity.

CHAPTER XXXII.

RIGHT OF REVOLUTION.

A revolution may be defined a rightful change of rulers or of the form of government, or of both, brought about by force. A rebellion is an unjustifiable effort to bring about such a change ; while an insurrection is a rising against lawful authority by a limited number of persons. Revolution implies that the people act substantially together and for a common purpose and justifiable ends. That there may be cases in which a people are justified in the expulsion by force of their rulers, there can be no doubt at this day. No person has any *divine right to govern*, though government itself is a divine ordination. The doctrine of the divine right of kings grew out of a perversion of this fact ; the error consisting in transferring the *divine* commission from the State itself to those who administered it. Hence grew up logically the impious doctrine that the king could do no wrong, and was, therefore, to be obeyed under all circumstances ; that no act, however oppressive, would justify subjects in expelling this anointed of the Lord, a king. This was the doctrine of the high church party in England under the reigns of Charles I and II ; but was practically denied by the expulsion of James II. When James II undertook to oppress the church, and fill it with Catholics, these high churchmen saw the question in another light ; they then were forcibly taught the falsehood of the doctrine that there could exist a

right to do wrong. It is now every where among educated minds admitted that a change of rulers may justifiably be brought about by force ; that there are acts which work a forfeiture of the right to govern. The only difficulty is, when the circumstances exist which justify this act of revolution, and upon what *principle* is it founded. The solution of this question will be the object of the present chapter.

We have seen that all forms of government can rightfully exist. Hence it is not the *form of the government* which justifies a resort to force to change either it or the persons exercising its powers. The famous adage that *resistance to kings is obedience to God*, is just as impious and false as the one already alluded to, that the king could do no wrong. No man has a right to excite civil war, and bring about all the terrible consequences which follow in its train simply because the ruler is called a king. A king may perform all the duties of the State with as much fidelity and honesty as a man in office called by another name. Men, therefore, who seek to excite rebellion and civil war because they do not like the form of government, are simply murderers ; murderers on a large scale, and hence criminal in the highest degree. An established government has a right to exist until it has forfeited that right by some act of its own ; men are not to be murdered simply because they are known by a particular designation while engaged in the faithful discharge of every duty. The civil wars excited in England by the expelled Stewarts were all unjustifiable and criminal, and brought upon their authors the responsibility of all the murder, and rapine, and crime which ensued. So, too, are those enthusiasts in Europe, who conspire to overturn governments because they dislike the imperial or monarchical form of them, equally criminal. They seek to realize their own ideas in the State ; and one man or party has the same right as another to do this. If republicans, so called, have the right to overturn a monarchy, so have monarchists the same right to plot

against and overturn a democracy. The State is a necessity, and some form of organization is equally a necessity; hence when a form does exist, it must have come into existence from some necessity, from right, and therefore exists of right. Government is a fact, not an idea; the political speculator and dreamer may develop his theories, and discuss their adaptation to meet the wants of society; but he has no right to force his theories upon society, by force to convert his theories into realities. To admit any such doctrine would be to inaugurate *conspiracy as a right*; for if one man or set of men have a right by force to realize their ideas of the State, so has another, so have all; hence all have the right to conspire, and society is left a prey to the fearful consequences of a right of conspiracy in all; a right inconsistent with all stable governments, with all peace, with all safety; it implies a right in one man to stab another because he does not agree with him as to the best form of human government. What, then, is the principle upon which this right does rest?

We have seen that the powers of the State are limited; that the divine law underlies the State as its foundation and justification; and that by this divine law humanity is endowed with certain inalienable rights, and has laid upon it certain inalienable duties, of which rights and duties it can rightfully neither divest itself, nor be divested by others. The State, therefore, is bound to respect these rights and duties, and conform its action to this divine law, so far as never to contravene it, and always to aid in carrying forward the great work of man's moral regeneration and the pacification of humanity. Now, then, should a government or its rulers undertake to violate in its action the divine law, to deprive humanity of its rights and forbid it to perform its duties, then resistance would be morally justifiable. It would then become a question between the duty of obeying God or men; a question admitting of but one solution by those who recognize the existence of a God as the fountain of all right and duty, and

the moral governor of humanity. The government in the case supposed acts beyond its jurisdiction, transcends its powers, and hence ceases to have any right to compel obedience; and this is equally the case whatever may be its form; whether it be imperial, monarchical, republican or democratic, the result is the same, its legality is at an end; it becomes a despotism, a wrong; a wrong to be righted by the only power which can right it, the people, who are bound to obey God and right, rather than man and wrong; and in obeying God and right, they necessarily overturn the authority of those who would compel them to act differently. It presents a conflict between a valid and void law; the divine law being a valid one, and the State law void, the citizen is bound to obey the valid one, and disobey the void one; and if force is applied to compel obedience to the void law, he is bound to resist that force, to overturn it, to displace it, to replace it by a force which will act in harmony with the right, protect humanity in its enjoyment, and aid it in the performance of its duties. When such a contingency occurs, when rulers, be their name what they may, show a deliberate purpose to violate human rights, to compel the performance of wrong, and to pervert the powers of the State to selfish, wicked and mischievous ends, the right of revolution is a sacred right, and becomes an imperious duty, to be executed with a firmness that knows no tremor, and a completeness which leaves no wrong unredressed, and no right unenforced.

There can be very little difficulty about the principle; the great difficulty is in its application. There will often arise questions in legislation debatable according to the views of society at the time; questions once regarded as right, may now be regarded as wrong, and doubtful ones are often settled by the progress of moral truth. In such cases, each is bound to respect the opinions of others, while claiming the same for his own. The half educated enthusiast is apt to fasten upon a half truth, and in its vindication, exhibit much of the spirit of despotism, and little of that spirit of

toleration which our own fallability should teach us. On a debatable question, then, a question about which there is division between a minority and a majority, the minority can hardly be justified in a resort to the extreme remedy of revolution. Civil war is not to be justified in defense of a really debatable question; such questions are to be settled by calm discussions in the closet, and halls of legislation, and not by pike, and sword, and cannon, on the battle field. One-sided views, half-truths, ever lead to conflict, and debate and discussion, while time is the only avenue out of such disputes to truth and harmony. Because I think, or I may know, I am right, this gives me no right to impute dishonesty to others, who do not see as I do; strange opinions have been believed in, fought for, and died for; strange to us, but God's truth to them.

But it will be said that one is bound to obey his own moral judgments. Certainly; but this is a very different thing from exciting a civil war. A man must refuse to obey a law which he believes requires him to violate his duty to God; but still he may not be justified in preaching revolution, which involves civil war. In such a case, the passage of an unjust law does not affect any one; it is only when a man is called to act, that a conflict arises; and then he must refuse to obey, and submit to the consequences. Punishment suffered under unjust legislation, is one of the most effective modes of rousing the public mind to a reconsideration of its opinions. The Quaker doctrine is the true one in these cases, and it is usually an effective one. No government will long oppress the honest convictions of any portion of its citizens; it is in its nature wrong. The State is bound to respect the honest judgments of all; while in its general action it must fairly represent the well considered opinions of the great majority; they are as much bound to follow their convictions as are a minority. Hence, in such cases, there can be no right of revolution, since there is no clear violation of the duties of the State, of the divine law. Still

if the State seeks to compel the individual to violate his conscience, all he can do is to refuse, to resist, and abide the consequences. This, in the case of a large minority, would lead to war; and in that war, so brought on by the majority, the minority would have the right not only to defend themselves, but to compel the majority to change their policy and legislation. This would be an exercise of the right of self-defense. Majorities have no commission to do wrong; and doing wrong, may be resisted as well as minorities, or a single individual, called a king. Right and wrong, truth and falsehood, good and evil, are not to be made by royal decrees, or votes by ballot.

The right of free thought, and of teaching, is an inalienable right; hence, to attack this right, to take it away, would be one of those acts in which all are involved. But here, too, caution is necessary, lest we run into error. This freedom of teaching implies a right in one mind to present its views to another mind, so that both minds may think alike; so that both minds may be brought to bear on the same thoughts, and in that way working together both may attain to the *truth*, which neither alone could do. Human life has been described as a battle, and a march; a battle against ignorance; a march out of darkness into light, out of error into truth. Nor can we ever assume, under the illumination of this nineteenth century, that our opinions, and judgments, and beliefs, are correct; that we have attained to absolute truth, and that no lurking errors still cling to our clearest views, which the illumination of a coming century may not disclose. The past has believed in what we know to be their errors as firmly as we now believe in what we call our truths; and what is true of generations is equally true of individuals, since we have as contemporary all the grades of intelligence through which successive generations have passed; hence, duty, as well as the cause of truth, requires the constant exercise of the right of free thought and free teaching, if progress is to be made, civilization is to be carried forward.

But this right of teaching does not extend to action. Whenever the teacher seeks to move men's *arms* instead of their *minds*, he ceases to execute the duties of a teacher, and assumes that of a leader; hence all calls to insurrection against established order are not protected under this right of teaching; the State, therefore, has a right to punish such acts as well as any other act tending to a disturbance of the public peace. Policies of State may be discussed with a view to enlighten the mind of the legislator as to their right and expediency; and the government has no right to prevent it; since such discussions appeal to thought, not to action, and are necessary to the right settlement of every question of right or policy; but an appeal for men to rise up and resist the law, is a call to rebellion, to war; and hence to be met by repression in a proper case. This distinction is often overlooked, and error thereby admitted as truth.

These views tend to induce caution in the use of extreme measures. When wrong is being done by a government, an effort to change it by force would not be justified unless the great majority were united in opinion upon the necessity of change. A commander has no right to hazard a battle when defeat is certain, if he can avoid it; no more has one a right to urge on a revolution when there is no chance of success. We speak now of affirmative action; where the government uses coercion, self-defense may lead to conflict and to war; but so long as the government does not directly enforce the wrong, compel the citizen to do it, the right to urge a rising is not absolute; a minority has no right to involve the majority in all the horrors of a civil war, when that majority declines to act; hence the majority must admit the wrong, must decide to act, must be in favor of action, before a change of government by force can be justifiable; and not even then, unless all other means have failed, and it has become apparent that *force* only can redress the wrong and vindicate the right.

The right of a majority to change forms of government cannot

be impeached by any argument which would not justify oppression in any form and to any extent. The State is the community organized, and in all questions of social morality the community must act out its opinions; and these must be the well considered opinions of its intelligence and its numbers. This being true, the community have the right to organize the State; no one man has that right, and hence the community has the right to change the organization, when it fails to meet its wants and its opinions. But this change is one brought about by reason, by teaching, by a change of opinion, and is peaceable, involving neither resistance nor bloodshed. If, however, the community have the right to change peaceably, they must have the right to change by force, when its rulers undertake to deprive the people of this right, provided a sufficient wrong exists to justify a civil war, and its terrible consequences. It is not a single act of wrong which will justify resistance; discussion is the mode to correct partial evils; it must be such a course of conduct on the part of those exercising authority as shows a determination to persevere in wrong, to misapply the great powers of the State to selfish ends, and to the public injury.

This right is restricted to no form of government. Majorities may be as oppressive and unjust as a king, or an aristocracy; hence the right of revolution exists in every community, in a democracy as well as in an empire. All are bound to do right and justice, and all at times fail in both.

As a fact, revolutions never break forth, except under oppression. The great mass will acquiesce in speculative wrong; and practical misgovernment must have become such as to create a feeling of imminent danger in the public mind, ere the masses will arouse themselves to action. An intelligent people may anticipate the evils sooner than an ignorant one, but neither will face the horrors of civil war, unless they feel conscious of immediate injury; an injury open to no other remedy.

In conclusion, we may say that these changes do not affect the

State, nor impair its powers. The State still exists, and exists of right ; and a revolution is only an effort to vindicate the State against the misuse of her powers by bad men and bad rulers. A revolution, therefore, may have two objects, or only one of them : to get rid of wicked rulers, and to obtain a change of the form of the State, or simply to get rid of the rulers without changing the form. In a free State, this change of men may be effected at the ballot box ; in a monarchy, it cannot be so done ; it can only be done by an appeal to force, since bad rulers never voluntarily abandon power. The object of every revolution ought, therefore, to be clearly forecast from the first ; its extent, if possible, ought to be known so that there may be less chance for the disturbing influence of wicked and bad elements, which are always present, wherever confusion and disorder reign. If a mere expulsion of bad men is sought, as soon as the expulsion takes effect, their places should at once be supplied with good men, so that there may be no period of interregnum, during which the State is unorganized. If a change of form is also sought, then more care and deliberation are required ; still prompt action in all such emergencies is the only safety. Hesitation gives occasion for conflicts of opinion, and hence for weakness, and vacillation. Men on great emergencies must never hesitate ; organization is the necessity, and any form is better than none ; since order is practicable with the one and not with the other.

CHAPTER XXXIII.

THE CITIZEN—HIS DUTIES.

HAVING closed our discussion upon the foundation of the State, its powers and its organization, we will now turn to the duty of the citizen, and of the official, since government is made for the benefit of the one, and to be worked by the other. It is clear that either class have important duties to perform towards the State; duties which cannot safely be neglected or overlooked. In this chapter we will examine the duty of the citizen.

The first duty of the citizen is undoubtedly obedience. By this word, we do not mean simply that he should avoid breaking the law; but that he should cultivate in himself a habit of obedience, a feeling of moral obligation in reference to the State, which leads him not only to obedience to positive law, but calls up in him those feelings of reverence for the State as for the authority of God. In this view politics become a duty, a moral duty, no mere expediency to be adopted or laid aside at will, or to be struggled for as a prize and reward. The citizen with such views will feel he has responsibilities resting upon him, which he cannot ignore, or omit to discharge. The happiness of all depend upon the intelligent action of each; and hence each should feel that he is bound to exert what of influence he has in directing rightly the action of the State; or otherwise he himself will be responsible before God for any misap-

plication of its power. Intelligence, when rightly applied, exerts a vast influence upon the action of the State ; it can bring out true views of policy, and correct false ones, since every government, in honest hands, tends to pursue the right ; it is only bad men who will knowingly follow the wrong. Every effort, therefore, should be made to enlighten and inform the minds of the ruler and ruled, so that both may discover the right, so that while the rulers seek it, the ruled may not only acquiesce, but actively aid in carrying it out.

Under a monarchy, the action of the citizen is much less than in a democracy. Still even here the citizen has great power. A monarchy must make its action conform to the general intelligence of the people ; it cannot stand up unless this is the case. The power is in the mass, and this power must not be suffered to become arrayed against the State ; as in that case the administration would be weak and powerless. Hence the citizen can act upon the State by acting upon public intelligence, as well as by acting directly upon the minds of rulers. In this way, all progress under a monarchy must be effected. In doing this, the citizen should avoid all appeals to ignorance, to force ; his mission is to enlighten the mind both of the ruler and subject, so that reforms may follow from the spontaneous action of one or both.

Citizens in a free State have much more important duties to discharge ; they are indirectly the rulers, since all appointments are in their hands, and the policy also ; since through this power of appointment the citizen can carry his own views and opinions into acts of legislation and government. They too, having the selection of the main officers of the State, are responsible for their characters. If bad men are in power, the people have put them there, and can put them out again if they wish.

The duty of an election is an important one. We have seen that the object of all organization is to select the ablest and best men for public trusts ; and that such a selection can alone insure the

success of a democracy. The duty, then, of the elector is plain. God has placed power in his hands, to be used for the benefit of humanity and the honor of God. This can be done only by entrusting the powers of the State to honest and capable hands. The citizens make this selection, they name the man for the office, and hence are responsible, if a wicked man is elected. In all elections, therefore, the citizen is bound to look to the qualifications of the person for whom he votes.

In the first place, he can only vote for *honest men*, if he would discharge truly his duty to God and his country. No man is fit for an office of public trust, unless he is an *honest man*. By this term *honest* is meant something more than a mere negative quality. A man is not necessarily honest because he does not steal, and commit perjury ; he may avoid all this, and still be a knave at heart. By honesty, then, we mean *that character in a man which will lead him to seek for the true and the right, and then carry them out with a purpose that knows no hesitation*. Such a man may be trusted any and everywhere. Party will never blind his intellect or warp his judgment, or mislead him in his action. He never seeks to promote self at the expense of truth, nor will he be found shaping his course and his policy with reference to popularity, unless honesty and fidelity will secure that so much coveted object. A politician, who hints a lie to obtain a vote, is a liar ; nay, if he ever allows men to vote for him under the impression that he is what he is not, he is also guilty of falsehood ; and a man who will lie directly or indirectly to carry an election, is as destitute of real honesty as the thief and the robber. No confidence can be placed in such men, because they are governed by views of self, not by laws of right ; their creed is expediency, not right ; and expediency leads directly to corruption in public men and despotism in the State. No citizen, then, can conscientiously vote for a man of whose honesty he is not fully assured ; for, if this qualification is wanting, no others, however eminent, can compensate for it. When

men, therefore, allow themselves to be governed by mere party in their votes, they cease to be freemen, and become slaves to mere party leaders. Party founded on a similarity of views is indispensable. Those who think alike must act together; but this will never justify an elector in placing in power a *dishonest* man. In so doing, he violates the law of God, which looks to the overthrow of all dishonesty and the establishment of honesty.

In the second place, the elector must look to the *capacity* of the candidate. This includes both his mental ability to understand the right, and his cultivation and acquisitions. He must be fitted for the place; he must have that preparation and instruction which the discharge of the official duties require. This is an all-important consideration, if the State is to be well served. Vast trusts are to be placed in the hands of the officer, trusts on the faithful and efficient discharge of which the life and property of individuals, the peace and happiness of the community, depend. Are such powers safe in the hands of the weak and ignorant? If the elector votes for incompetency, he again violates his duty, since he has no right to injure others by voting unfit men into office to the public injury. No personal consideration can justify it, since, in voting, he is discharging a public trust, in which others as well as himself are interested.

The same *qualifications* are not necessary for all offices, still *capacity* is; that amount of mental ability which is necessary to understand the duties of the position sought. Special qualifications are needed for particular positions, and the citizen should see that the man he votes for is possessed of these special qualifications. And yet how often do we see men voted for and elected to office without one qualification, or the least preparation for the discharge of its duties. The elector, who thus votes, is doing all he can to defeat the success of popular government; and the man who offers himself as a candidate for an office, of the duties of which he knows nothing, is guilty of a violation of duty.

The voter must also look to the policy which the candidate he votes for proposes to pursue. The voter is responsible for certain great measures of policy ; but he cannot be expected to go into the detail ; nor is there need of it, if the man is honest, capable and qualified. Such a man will never go far wrong. Still it is the duty of the citizen to be informed as to the policy of his country, and see that it is so conducted as to be a fair expression of a well informed public opinion.

This right of suffrage is one of the most important duties resting upon the citizen of a free State. If a democracy is to be successful, it is because this duty is conscientiously discharged, so that honest and capable men shall fill all posts of trust and power ; for if knavery and dishonesty and corruption obtain power anywhere, the government must fail ; the curse of God rests upon it, and it cannot succeed. Let the citizen look well to this duty ; never let him betray his trust, never let him violate his duty to God, by allowing selfishness, or gain, or any other wrong motive to influence him in casting his vote. The duty is one in which he is not alone interested ; the voter is not electing an officer for himself, nor even for his party, but for the State, for the interest and welfare of all citizens. He has no right, therefore, to cast his vote on personal or selfish grounds ; he acts for the whole, and he can only discharge that duty by electing honest and capable men for every public trust. The loss to the nation is incalculable in losing from her counsels the wisdom and experience of great minds and honest hearts. How many errors would have been avoided, how many wars prevented, how much wealth saved, how many precious lives spared, if capacity, qualification and honesty had always sat at the council board, and shaped the policy and guided the destiny of nations ! Wars have originated in guilty intentions, or official incapacity ; policies have been adopted and pursued, from mistaken views, from which has sprung an influence to dwarf a nation. Great is, there-

fore, the crime of electing incapable, dishonest men, and deep the guilt of every elector who aids in such a result.

The citizen is further bound to see to the execution of all laws. No State can prosper, no people can be rightly trained, who enact wholesome laws, and then suffer them to be disregarded. Bad men will disregard law, and will encourage others in doing it also ; hence, unless all good citizens combine to uphold the sanctity of the law, and enforce obedience to its commands, the law will lose its sanctity and its obligation become a by-word. In a country where all law rests upon public sentiment, the public must see to its execution, or it will be violated with impunity. Such violations must produce a habit of violating law, until law will cease to be respected, and rights to be protected.

The good citizen will also seek occasion to create a healthy and correct public opinion. Bad men are ever busy in teaching mischief and forming a wrong public opinion ; and their influence can be counteracted only by the activity of the good. Hence, good citizens should combine to bring about a sound public opinion, a sacred observance of the law, and the election of great and good men to office. Bad men will combine to elect bad men, and good men should combine to defeat their nefarious object by electing good ones. The ignorant must be taught, enlightened, so that they may not become instruments in wicked hands for mischievous purposes.

The good citizen has much to do in a free country to keep his country pure ; all bad men are combined to corrupt the people and the government ; and hence eternal vigilance and activity are required of every good citizen. He must be willing to sacrifice his personal interests at times to protect those of the State. He should be willing to accept station, and office, and not leave them to the grasp of the needy adventurer, the tricky politician, and a selfish ambition. He should make his influence felt for good ; and in party times, he should refuse to aid the election of bad men ; and

then good men would be elected. We should no longer see candidates selected, on the ground of catching the aid of some bad influence, or catering to the wishes and policy of corrupt men.

In his political duties, the citizen acts morally and incurs responsibility to God, as much as he does in his office, or store, or shop ; as much as in his religious duties on the Sabbath. He must for all give an account to his Maker, and in the end abide by His judgment of eternal justice. And yet men act as though citizenship involved no duties, no responsibility ; right and wrong apply to all of man's acts ; none of them are indifferent, or can be indifferent ; all are co-working with God in His plans of mercy to humanity, or they are working against Him, and so will receive His righteous indignation, and His final condemnation.

CHAPTER XXXIV.

THE PUBLIC MAN.

THE *public man* is a subject worthy of consideration ; he grows out of the philosophy which we have endeavored to illustrate and enforce. The State being divine, and its mission divine, the *public man* must also possess that divine spirit of right and truth which will lead him to regard the State in its true aspect, and to labor so to direct its powers and action as to secure to man the supply of his material wants at the least outlay of labor, and that culture of his intellectual and moral nature, without which social progress is impossible, and with which humanity sees opening in a long vista before, the upward pathway of progress leading directly to individual enlightenment and happiness, to social order and peace, and to true national greatness and prosperity. The individual is seen to be great only by being intelligent and good ; the nation only by being composed of intelligence and goodness. The State is seen to be a great moral instrumentality, to be worked for the object of making men better and society more virtuous, and through virtue, more happy. It no longer appears as a mere scheme of expediency, to be managed by selfishness and chicanery ; but a vast instrumentality of God designed for the repression of disorder and vice, and for the enlargement of all knowledge and the perfecting of men in every noble sentiment, and in the practice of all virtue. The

public man is, therefore, God's minister, employed in God's work, and co-working with God for the enlightenment, the perfecting and recovery of humanity. There are unfortunately two classes of the public man, the *partisan* and the *statesman*; a few words as to each of these classes.

The partisan is the embodiment of selfishness; self-advancement is the beginning and end of his political philosophy. He possesses no real, enlarged views on the great subjects which he is called upon to handle; and what is worse still, he is wholly unconscious of his ignorance. He possesses, however, an overweening opinion of his own qualifications, fancying himself to be master of the whole field of political facts and science. His political study has been confined, however, to partisan journals which advocate the side that keeps him in office, and he is in reality familiar with all the filth, and falsehood, and vituperation, which in a free government constitute the political literature of the periodical press. He will settle all questions of national policy as readily and unhesitatingly as a promising boy will a sum in simple addition. Generally he is a ready off-hand talker, dealing mostly in the current newspaper topics of the day, and handling them with petty and narrow views, looking not to national growth, but to party success; and in party success, he sees no merit or value, unless his own political success goes along with it. Party with him is only valuable, because it lifts him out from obscurity into somewhat of notoriety. It is only in office that he can rise above that indistinguishable mass, constituting the vast majority of every population; and hence party is to him life from the dead; but when party casts him aside, he is ever ready to coalesce with others, provided salvation for him, as he reads the political gospel, is found therein; provided office and notoriety, through its action, come to him.

Such a man lacks honesty. He seeks self through party means, or any means which will bring advancement. He lacks the self-reliance and sustained dignity which eminent ability and merit

secure to their possessor, whether in or out of office. The partisan, conscious of his own incapacity and demerit, is ever carping at those possessing them, depreciating their value and the success of their possessors. He points to such and such, possessing eminent qualifications and capacity, as failing in success, for the want of that popularity by which he claims to have climbed to position and official station ; just as though success in an election was the best of success in life, of influence, and worth, and salvation ; and yet such a remark pronounces the failure of democracy, as well as his own want of honesty ; for, if the people have neither sense or integrity sufficient to select capability and integrity to shape their policy and guide their destiny, they must fail ; since dishonesty and incapacity are by God damned to ultimate failure, while real permanent success alone attends upon the labors of the capable and the good. The partisan assumes that a false popularity, not qualification, is alone successful with the people ; that they are to be won by deception, not by worth ; hence the partisan does not seek for truth and right, but for what will deceive and mislead the ignorant, cater to the bad passions of the wicked. His ambition is to be considered a *good fellow*, as one having nothing peculiar to himself, but always reflecting the views and wishes of every one voting in his favor. He never has any opinions of policy, except those which are considered popular ; hence he never originates, but servilely follows. With him the question is not, what is right, what is best for national dignity and true progress ; but what course will secure votes at the next election ; what policy will keep him in office ? Before the people, he is their servile flatterer, pledging himself to obey their slightest wish, preferring even the ruin of the State, rather than to tell unwholesome and unpalatable truths, which might jeopardize his success at an election. He is ever on the look out for popular questions so called, so that he may strike at the right moment and identify himself with their success. His speeches are not made to eliminate truth, to

establish right, to enlighten the public mind, and advance great national interests ; they look lower ; their object is to secure a personal and party triumph at all hazards ; hence the staple of them is crimination of all political opponents, and a studied effort to make the worse appear the better reason to dash and perplex maturest counsels. His haunts are crowds, and bar-rooms, and party caucuses, and secret party meetings ; he is more familiar with all the cunning devices and tricks by which an election may be carried, than with the science of politics, or the nature of governments, or the manifold applications of political and moral truth. He seeks to crawl from office to office up the political ladder, hoping to reach the upper round, if success waits upon cunning and sharp dealings with the world. Such men, rising without merit, oftener fall back again into their original insignificance and obscurity without regret ; or, if by chance they attain their highest ambition, they find not heaven there ; all is false and hollow around and beneath them ; their position is not secure ; character does not attend upon highest place ; peace and quiet are not found in false and wicked minds ; the wool sack and downy pillow are found thickset with thorns. The last end of such men is worse than the first ; success has been obtained only by the sacrifice of all sincerity, of every noble impulse, of all that constitutes the greatness, and grandeur, and happiness of humanity. If they are inferior minds, they stoop, like Mammon, ever looking and raking amid the dirt and filth of earth for the good they seek, looking never heavenward, whence alone come the sunshine and the rain ; if they are great in intellect, they stand yet an arch-angel in ruins, the incarnation of failure and of misery. They have schemed long and sacrificed much, since they have sacrificed their moral life, to attain a fancied good ; and they find the harvest of their hopes but the apples of Sodom, and the clusters of Gomorrah.

“ Knowledge comes, but wisdom lingers, and he bears a laden breast,
Full of sad experience, moving toward the stillness of his rest.”

Out of such men is constituted that party organization which seeks personal aims, not national good. They are envious of the really great and good ; and hence combine to put them down by slanders, which may render them unpopular with the ignorant and the bad, unsuccessful at the polls. Party machinery is worked so as to prevent such men from occupying public positions, lest once there, they cannot be displaced ; for the large heart of every people tends to worship the true and noble and unselfish in humanity, whenever it appears ; whenever it rises, a glorious birth, above the hills, and shines down upon the valleys, like the cloudless sun in mid heaven, warming the soul into deep sympathy with all that is great and good. Against such minds, smaller and narrower minds ever conspire and plot, well knowing that their own success depends upon keeping all intellectual and moral suns below the horizon, so that mere political moons may become the sole light of humanity. They are right in their schemes ; but their schemes are schemes of deceit, and fraud, and wickedness, tending to dwarf, instead of elevating, the head and heart of a great people.

Such men never lead ; they ever follow. No great step in social progress ever originates with them ; no great idea of human progress and perfection ever dawns upon their beclouded minds, or stirs within their rotten hearts. On the contrary, they are ever found opposing the *new*, until it shall have become the *popular*. The light of a great truth blinds their weakened vision ; its dimensions are too vast for their capacity ; it is saluted with sneers and ridicule. A State in such hands is in a bad way ; its great powers for good are being dwarfed into a mere scheme of taxation, expenditure and office ; while large schemes of policy, looking before and after, educing the present from the past, and working out of the present a higher growth for the future, are overlooked, uncomprehended, and to such incomprehensible.

Such a life dwarfs the intellect and hardens the heart. Personal character and true dignity can only be developed in the soul by

means of the true, the good, and the beautiful ; and their life has been but the inspiration of falsehood. Broad views, noble sentiments, and aspirations for the good, are utterly inconsistent with a life developed through the principle of the selfish. The longer such men live, the higher they climb, the narrower and more contracted will become their opinions, and the more petty and mean their aspirations. The State, which they guide, ever tends to the little, and must end in perdition.

The *statesman* is the reverse of all this. God has given him a soul and endowed him with intellectual power ; greatness and completeness are his portion. He has a capacity for reading aright the great laws of human progress and national greatness, seeing in the supply of material wants but a mean to a higher development. He reads the present in the light of the past, and by it shapes the true policy of the future ; he gathers up wisdom from all the past, by which to understand the present, and forecast the progress of coming time. He sees in humanity great capacities, exhaustless fountains of coming good ; and in the culture of these capacities, in the drawing forth of these fountains, he sees the mission of time, the object of the thinker and of the worker. Labor, in his estimation, has a more sacred work than self, greater ends to be wrought out than any that mere self is capable of attaining. He regards earth as a theater, life a battle and a march, whereby ignorance is to be got rid of, vice crushed out, intelligence diffused, and the heart trained to purity, until humanity, purified, shall be fitted for a social state, wherein shall dwell righteousness and peace, love and concord ; when the lion and the lamb shall lie down together, the tiger and the leopard play in the same valley, the elephant and buffalo drink in the same river, and roam over the same hills, while a little child shall safely lead them all. With such a mind, humanity has a future yet unattained, hardly dreamed of, resting now but in faintest possibilities, but sure to come as the sunshine and the rain, to fertilize the present, and cover all the future with foli-

age and verdure, with bud and flower, with beauty and loveliness, and every rich perfume. In the State, he sees vast powers, mighty instrumentalities to be employed only for working out this glorious future of humanity; he sees here an ordinance of God, which it were criminal to turn aside to selfish ends, while all the present is struggling in agony, reaching forth for help to work out into this anticipated future of righteousness, peace and joy.

Such a man must ever have large views, and comprehensive aims. Littleness cannot find a lodgment within him; strike the cord of self and it will pass in music out of sight. He is as far above the little and selfish as the heavens are above the earth, and his progress is as like that of the partisan as the pathway of the sun in heaven is like the groping of the half-blind beggar in darkened streets. Light shines all around him, and weaker minds feel safe in following his guidance. He cannot always be popular; he cannot always be understood; he is too high in the heavens, too far in advance of his age for that. He must be content to wait for his meed of praise, until he has educated his generation up to himself; then shall he be understood and appreciated, and duly glorified. While the partisan is lavishing his slimy flattery upon the ever dear people to catch or gain a vote, the statesman is in communion with the past, elaborating out of it some great truth, calculated to add millions to his country's production, or impart a new impulse to human enlightenment and progress. His study ever is to make men better, more intelligent and moral, and his country greater and more honored and respected among the nations of the earth, more feared by the bad, and more looked up to by the good. No petty considerations can influence his action; no mere party success turn him aside from the right, or disturb the steady, onward movement of his well considered course; he is working for God and humanity, and not for party success and official station; office can add nothing to him; though he would lend dignity and importance to the highest office the world has to bestow.

With him statesmanship is no superficial trade, but a deep and profound philosophy, drawn from all the past, and enclosing all the future, not narrowed down to a mere consideration of material interest, but comprehensive as humanity, in the perfect development of which are involved all human instrumentalities, all governmental influences, all divine providences.

The statesman is honest, sincere, firm in the discharge of duty, in the performance of his appointed work ; he cannot be otherwise. He must have well considered opinions, which are lights and laws to his own mind, and by which his action must be guided, and his policy shaped. Obedience to his moral judgments is the law of his life ; hence popularity can never be sought after ; it must come unsought, if it come at all. He can never flatter the public mind ; his duty is to enlighten and guide it ; he can never wink at public passion and popular errors ; his duty is to hold in check the one, and eradicate the other. Truth and right are the ends for which he works, and he can deviate from the course they point out no more than the planets can from their orbits ; the moral law binds him as tightly as physical laws do them. He must act up to his enlightened opinions and to his moral judgment, come what may ; he can no more deal in false facts and bad arguments to carry even a good cause, much less a bad one, than he could deal in base coin, or stolen goods. He is possessed of courage, that true moral courage which characterizes the martyr, whether in the State or in religion. He *believes*, and therefore he speaks and acts, speaks and acts out his beliefs, not any considerations of gain or loss, of personal gain or selfish gratification. He believes in the everlasting and the fixed, and hence his course must be stable, consistent, onward, halting not under any weight of responsibility which duty may lay upon him. Upheld by the consciousness of truth and right, he will be found equal to any emergency, and capable of mastering every contingency.

Such is the ideal statesman, whose lead a nation should rejoice to follow, since there alone are safety and prosperity to be found.

The people must have men in office to look after affairs of State. Will they take the scheming partizan, or the ideal statesman? In which course lie wisdom and progress? Such a man reacts upon the public mind, and lifts it upward into regions of purity and light, where he dwells serene; whereas the partizan sinks below the public mind, and tends to lower, instead of raising its thoughts. In company with the one, all influences and tendencies are upward and onward; in company with the other, a weight of scheming thoughts and low desires is felt, sufficient to drag an angel down to dabble in the filth and dirt of this dull earth.

Such is the ideal at which every young and generous and ardent mind should aim. It will enlarge his view of things, fill his heart with noblest emotions, kindle in it a burning love and deep reverence for humanity. Sublimity will grow into his very being, and his soul will swell and overflow with high thoughts and noble sentiments as an exhaustless fountain of pure waters. It will grow into colossal proportions, while that of the partizan is dwarfed and shriveled as the withered fruit of an untimely autumn. Which of these characters appears to the young and aspiring the most inviting, the most divine? For which shall the young aspirant for fame labor and toil? Will you crawl, like the serpent, in filth and dirt, or soar sunward with the eagle? Will you shape your soul to all noble and exalted work, or dwarf it to low, cunning, and base desires, to a work destitute of dignity and without shame?

Let the young man who would aspire, *believe*; let him have *faith* in humanity, as capable through truth to work out and realize his brightest ideal. Let him understand the divine mission of the State, and the holy and sublime duties resting upon him, who works in and through it. Let him also comprehend, be fully penetrated with thoughts of the divine mission of the statesman himself,

—“who, when brought

Among the tasks of real life, hath wrought

Upon the plan that pleased his childish thought;
Whose high endeavors are an inward light
That makes the path before him always bright;
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn;
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Whose law is reason; who depends
Upon that law as on the best of friends,
And fixes good on good alone, and owes
To virtue every triumph that he knows;
Who, if he rise to station of command,
Rises by open means; and there shall stand
On honorable terms, or else retire,
And in himself possess his own desire;
Who comprehends his trust, and to the same
Keeps faithful with singleness of aim;
And, therefore, does not stoop, nor lie in wait
For wealth, or honors, or worldly state;
Whom they must follow; on whose head must fall
Like showers of manna, if they come at all;
But who, if he be called upon to face
Some awful moment to which heaven has joined
Great issues, good or bad for human kind,
Is happy as a lover; and attired
With sudden brightness, like a man inspired,
And through the heat of conflict keeps the law
In calmness made, and sees what he foresaw;
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast;
Who, whether praise of him must walk the earth
For ever, and to noble deeds give birth,
Or he must go to dust without his fame,
Finds comfort in himself and in his cause;
And while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause.
This is the happy statesman; this is he
Whom every youth in thought should wish to be."

CHAPTER XXXV.

MORAL CULTURE.

SELF culture is the development in man of that which constitutes his humanity; the bringing into activity and to perfection those powers and capacities with which God has endowed the soul. To do this the law of man's being must be observed; the nature of the mind regarded, and that course be pursued for which the mind is adapted. God has created the mind, the spirit, in accordance with the idea of His own mind; He has created it for certain purposes, and has ordained that these purposes shall be wrought out by the exercise of its own powers. Now, these powers must also be subject to certain laws of development; certain modes of education are fitted to bring them into play, and to strengthen them. God has created the capacities and provided the means for their development, and laid down the law of it. If God works from an idea, from a plan, this must be so, and cannot be otherwise. Our sensational nature is fitted to be developed in a particular way, and the material world is so situated that this development must take place just in accordance with the divine plan and in the divine method; so the spiritual in man must have a law for its development, by an obedience to which alone can the spirit become what the Great Creator designed it should become. God's creation must be cultivated on God's plan, or it will remain sterile and unproductive; nor does the law change, whether the

subject of this culture be matter or mind ; in both cases God's mode must be followed, or the harvest will be disappointment. God has adapted every thing for something else—the male to the female, the earth to the sun, the eye to light, the ear to sound, food to the taste, and the spirit for the conception of truth and law ; and each of these can be developed only by the appointed means.

In order, then, that man should become what God designed he should be, it is necessary that he should get hold of the *idea* by which God wrought in his creation ; that he should understand his own nature, the law of its development, and the mean by which God ordained that this development should alone take place. One of our objects has been to analyze man's moral nature, to ascertain the laws of its development and culture, and the means appointed for the accomplishment of this purpose. If we have got hold of the right idea of humanity, we are prepared to point out the way in which man alone can become what God designed him to be ; the only way in which man can bring into action all his powers and perfect them ; the only way in which life can be developed in the spirit, and carried on to its complete development and ultimate perfection.

We have seen that the condition of all moral action, development, or culture, is *beliefs*, *moral judgments*, *faith*. Without these there can be no spiritual life in humanity, no morality in man, no consciousness of right and wrong, of obligation and duty, no feelings of pleasure or pain consequent upon action. Man must *believe*, or he cannot live in the spirit, cannot be born of the spirit, cannot live a spiritual life ; if he does not *believe*, he is left in bondage to nature, to the life that natural generation imparts, to the development of his sensational powers. Out of the notions and facts obtained through sensation he may construct sciences, solve mathematical problems, which deal only with the relations of matter. With Laplace, he may read the mechanism of the planetary and starry

worlds, or with Faraday expound all the relations of matter to itself, its compositions and decompositions, and its atomic proportions, or, with Agassiz classify all living and defunct organizations; and still his spiritual life remain wholly undeveloped, still unborn; since nothing of all this can excite into activity, can draw out the spiritual in man.

But man is so placed that he must form moral *beliefs* and judgments; that he must have *faith* in something. He will come to a knowledge of a distinction in actions, of a right and a wrong, whereby his moral powers will, in some way, be brought into activity, and his consciousness of obligation and duty will be developed, and the emotions of moral approbation or disapprobation be experienced. He cannot avoid this result, if he would. Hence, happiness or misery becomes a necessity to him; the former must be obtained, or the latter must be endured. Happiness depends upon action, upon man's developing his spiritual life in conformity to God's plan; misery will be the result of simple inaction, of a refusal or neglect so to develop the spiritual in humanity, or it may be the effect of a misdevelopment, of a development brought about in some other way, and by some other means than the single one for which the soul is adapted.

Man must live and work according to the thought within him, according to his moral judgments and beliefs, according to his *faith*. He cannot avoid this result without becoming a living falsehood, an embodied lie. To live outwardly what a man is not inwardly, is an impossibility; since it involves an intensity of misery which no human being can endure, a perpetual conflict between inward thought and outward action, and the burning anguish of a guilty conscience. The good man cannot lie and deceive; he must speak the truth and act according to his belief; if he does otherwise, he is no longer honest, no longer sincere; he has changed his beliefs, he has formed new moral judgments. The man of deception, who labors to appear outwardly what he is not inwardly,

still working according to his inward thought, his moral beliefs. With him life is a sham, a game of trickery to be played out by a system of deception and cheating ; and he works out this theory in life with an assiduity and earnestness worthy of a better cause. The skeptic, too, believing in nothing, denying everything, lives out this theory ; and his life becomes a series of expediciencies, a bundle of social proprieties and conventional forms. The bad man is such because he has formed such beliefs and judgments as will excuse him in vicious indulgences and criminal employments. Every man must, then, have his theory of life, some explanation, in his own mind, of this sphinx-riddle of man and the universe ; and his moral *judgments* and *beliefs*, his *faith*, will grow out of his theory. It cannot be otherwise, since a man's view of what he is, what his end is, what his duties are, all depend upon the view one takes of the origin of this world, of humanity, and of the end which this world is to subserve and humanity to work out. If there is no God, no immortality, no morality, then man's life is one thing, and a very insignificant one, too ; but if there is a God, an immortality, and morality, then life becomes a very different, an all-important thing, a thing of joy or suffering, of happiness or misery, now and forever.

It is, then, a matter of deathless importance that we should come to a right understanding, that we should form a true theory of life and its duties, that we should arrive at a true solution of the riddle of man and the universe ; since upon this depends the character of the work we are to do. Our work must be all wrong, unless our theory is right ; if that is right, we may work out our own perfection and happiness ; but if that is wrong, we shall most surely work out our own damnation and eternal misery. We are so constituted that it cannot be otherwise. Nothing but true work, based upon the true theory, can develop our spiritual nature in harmony with itself, with the universe and with God. God has adapted it for His truth, has appointed this truth as the means of its develop-

ment ; hence nothing else can work out a harmonious development of humanity, can perfect the spirit and prepare it for that happiness which alone results from these truths working in and through the spirit, to its purification and ultimate perfection.

We thus see that the first practical step in a moral life is the formation of a true theory of man and the universe. This is a duty resting upon every human soul ; man is shut up to this necessity. He must come to some conclusion upon the mystery of his own life, whence he came, whither he is destined, and what his duty and what his work here are ; he must decide for himself whether he is a mere blind chance, groping, in weakness, his way from the obscurity of the present to the darkness of the future ; or whether there is a God, who created this universe and his own life on a plan and for a purpose ; whether life is a reality or a sham ; he must decide between the true God theory of life and duty, and the false and no God theory ; since a failure to affirm the first is the adoption of the last. There is here, then, no state of indifference, no ground for neutrality, no room for hesitation ; life and death, happiness and misery, depend upon a prompt decision, and upon one in accordance with the truth, with the fact ; for surely it is dangerous to begin a life inspired by a falsehood, to live a life the product of a lie, and to work out in the life the results of falsehood, the ruin and misery of the soul itself.

God, then, must be our moral stand-point ; God must be our ultimate fact ; that fact upon which all facts and truths depend. He is the Great Maker and moral Governor of humanity and the universe, in whose infinite being is involved all facts which are, and all truths and thoughts and laws and ideas which can dawn upon the human mind. God is knowledge, and the fountain of all human knowledge ; man can only know what God knows, and that but in part and imperfectly. God is not indifferent to his creation, nor forgetful of the destiny of humanity ; but ever watchful, present everywhere, cognizant of all, from the march of worlds to the

fall of a sparrow, from the soaring aspiration of an archangel to the first indistinct thoughts of the infant mind. His providences are ever around us, whether we recognize them or not ; He is ever working in and through humanity with His truths and laws for man's moral development and perfect culture, for his recovery, purification and redemption. In human weakness, we see the necessity for God's constant interposition in aid of humanity, if man is ever to be brought up in his life to a conformity to the divine law. Humanity is ever coming short of its own ideal of life ; how, then, save through God aiding, can there exist a hope of its final recovery ? Can success be predicated of perpetual failure ? It is the story of Sisyphus ever repeated. Man can reach a certain point, and he can go no further ; he can roll the stone so high, but it perpetually falls back ; and it is only by divine assistance that man can expect to roll the load weighing so heavily upon him over the hill and send it whirling down the opposite slope, while he stands upon the summit, relieved of his burden and enjoying, in the pure atmosphere of the upper heavens, the liberty of a son of God, the ability to make his life conform to the law.

The fact of a God, being the foundation of the spiritual life, should be deeply impressed upon the mind ; it should ever be a living faith. We should act upon it with the same certainty and constancy that we act upon a faith in the rain and the sunshine, in the change of the seasons, in seed-time and harvest. We should have reference to Him in all we say, in all we do ; our whole being should be penetrated with the presence of this great idea, so that our life may be an act of perpetual worship, reverence and love. Most have a very indistinct conception of God. He is to them like Baal to his worshipers ; He may be on a journey, or asleep, or forgetful ; they do not think of Him as ever present, with his eye ever upon them, and their success dependent on His favor, and their failure upon His frown. They do not so regard their natural parents ; and yet God is their Father in heaven ; their Father in

a higher sense, the Father of their spirits. Great effort is required fully to realize to the mind spiritual truths, unseen facts. Matter is ever intrusive, ever pressing upon our senses and calling forth sensations; but spiritual truths are not discerned without an affirmative act of the will, nor taken up into the life without painful labor. We are slow to comprehend what can only be addressed to the reason, while material notions compel attention. Still, by the law of mental association, we can even compel matter to remind us of God; we may, in thought, write His name on our merchandise and all our productions, on the posts of our doors and the bells of our horses, so that we may be reminded of Him when we lie down and when we rise up; when we go out and when we come in; when we buy and when we sell; when we sow and when we reap; in rain and in sunshine, in the desolation of winter and among the waving fields of summer; amid the flowery valleys of spring, and while enjoying the rich fruits of autumn; we may thus think of Him always and everywhere. The beggar of the way-side should make us think of Him, and the pittance he asks, of our duty to love and to relieve. We may thus fill our spirits with His thoughts, His laws and His presence; and our spiritual life will then shoot upward, like the pines and reeds of a dead and buried epoch.

After this idea of God has become embedded in the mind, we must next study His character and His laws, and our duties to Him, to ourselves, to our fellow men, to society, and to the State. On all these important points we must come to definite conclusions; we must form distinct beliefs and moral judgments. The path of duty should be ever plain, clearly seen, so that we may walk understandingly therein. We should stimulate our intellect to activity, develop all its powers, so that we may be able to search out God's ways in His creation, and comprehend His law for human conduct. We should labor to understand all His works, so that we may the better understand the greatness of His own character and being. In this want of our moral nature, we

find an impulse, a stimulus for mental culture and activity; man's moral cravings must never allow the intellect to sleep, must ever keep it on the wing for new truths scattered all around us and waiting only to be caught. While man is ignorant of any portion of God's character, or His works, he may suffer morally for the want of some truth not yet known, some law not yet discovered; hence he must search for truth as for hidden treasures, and never become weary in so doing. We should never be satisfied with the present; never become confident and bigoted in our opinions and beliefs. Truth should be sweeter to us than consistency, and change an evidence of our daily growth in divine wisdom and a more perfect life. Still we must not abandon old beliefs until new ones have been established, nor suffer our minds to become doubtful and skeptical because we are daily discovering errors believed in, and new truths, and the manifold application of old ones, of which we had been hitherto ignorant. We should recollect that a world, having God for its author, must be real and full of all truth, and great thoughts, and sublime ideas, not yet discovered by man's weak and fallible intellect. It is the mission of mind to search for these truths as boys gather pebbles on the shores of vast oceans, finding but now and then a precious one; while a vast world of truth and thought lies all undiscovered, yet waiting to be discovered, to be caught up and worked into life, so that its results may grow even yet more priceless.

The next great step in moral culture, is to take up into the mind the facts, and truths, and laws, which the intellect has discovered and reason verified. They must become thoughts in the soul, laws in the mind; laws by which life is to be shaped, and the will constrained, and conscience aroused. It is not enough that the intellect discovers them, reason must verify them, and faith must adopt them; they must be elevated into moral judgments, into fixed truths, no more to be questioned, only to be obeyed. They must become a light to our path, a guide to our

feet, laws to solve all questions of duty, and to be revered as God Himself.

Man is now prepared to live; he has just placed himself within the conditions of spiritual life. He has formed his theory of life; he has learned its laws; the work of living is now to be begun; he has just discovered what his work is, and now come the tug and sweat necessary to its execution. Know thy work and do it, says Carlyle, is the modern evangile. Here man learns his work; he learns his origin, his God, his duty, and it now only remains for him to work out in life these thoughts, and laws, and ideas, and duties until his soul shall be transformed into the perfect image of the divine type. His great work is to subdue nature, to bring it into subjection to the law of his mind, and to conform all his actions, and thoughts, and desires, to that law within his spirit; to get rid of ignorance and make himself more and more like God, in knowledge and in action. Herein is seen the real power of the mind; when nature acts upon it it is passive; it receives, it does not give. But now, truth and law once taken up into the spirit, there is felt in humanity a power to bring nature and self under this law, and make the whole man act in conformity to it. Self can be denied, passions held in check, appetites restrained, the body brought in subjection to the spirit, the intellect stimulated and sharpened, the search after truth pressed forward, until the whole man shall move according to the divine law and in harmony with himself, the world, and with God. Herein lies the warfare of life; so that it can be truly said our life is a battle and a march—a battle against all influences to evil, and vice, and sin; against the temptations of nature and the weaknesses of the mind; a march from one conquest gained to another, until the soul sits serene upon her last battle field, every foe conquered, and the will ever kindly yielding obedience to the law of the spirit, and no longer enslaved to the law of sense. In this work there can be no hesitation, no yielding; the man must

struggle ever to obey his moral judgments, his beliefs, his faith; he must not sleep, nor nod; watchfulness is alone the price of success. He must ever keep his mind on himself, ever comparing the act with the law, and ever resolving to do better in future than in the past. His shortcomings in duty, his failures and his faults should remind him of a power able to assist, able to overcome, able to make him overcome his outward and inward temptations, his weaknesses even, if he rightly apply to the Great Spirit. God is in us, cworking with us, if we only admit Him; if we only desire Him; if we only look up to Him in one earnest, longing prayer for help in our life, and for victory in our battle. Titan, when he touched his mother, the earth, rose with renewed strength to do battle; so the struggling spirit that falling looks to God, and fills his soul full of His presence, receives new strength to overcome where he had just failed.

This work is no sham; it is earnest work; death or life are on the issue. There is no place here for cold expedencies, polite forms, and conventional proprieties. The command is, work out thy salvation with fear and trembling. There is here no time for idleness, meaningless politenesses, well turned courtesies; death is thundering at the door, crying in hollow tones, work, work, for thy life! do well and quickly what thy hand findeth to do, and leave not thy work undone, for I come and thy work is over. Does that gay and smiling vision, which floats through earth and will not light, think that there is any thing of life but to enjoy it as it flies? Does she dream of duty, and misery, and crime, as facts with which she has aught to do? What is her life but a brilliant show? Does that young man, so nicely tailored, who is seen following these summer butterflies, with smiles most winning, and languishing glances, dream of a hereafter, of a God, of a law, of duty, of a work to be done, a soul to be purified, a world lying in ignorance to be enlightened, and the vicious to be reclaimed? O how it makes one's heart bleed to see God's image thus blurred

and defaced ! His creatures thus disfigured and perverted ! O how terrible to see beings in God's image wasting on their follies, and for a vain show, the bread of the hungry and starving, and never thinking that by so doing they are guilty of robbing God ! He has given wealth, and sent also the poor ; let the possessor of wealth bethink himself ere too late ; let him deny himself, and feed the starving, and his soul shall grow in beauty, and his life be somewhat conformed to the ideal man, and be himself prepared to lie down in the cold and narrow house with an unfaltering trust,

“Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

It is by such true and earnest work that man must make himself what he was designed to be. He will daily become more and more conformed in his life to the law of the spirit ; his moral susceptibilities will be day by day quickened ; he will more easily and constantly act in obedience to his moral judgments ; by success, his power of overcoming temptation shall be strengthened ; but as he comes up to the mark of yesterday, he will discover the law growing broader and broader, and its applications more and more manifold, so that new duties will ever be rising before him, and his work ever growing more and more comprehensive, the acts allowed to-day being disallowed to-morrow ; while his own spiritual life is becoming brighter and purer, and more like the divine image, until he shall stand forth to the men of this world a spirit purified, to himself as a poor, weak mortal, full of imperfect performances, and to God as worthy to be called up higher, where flesh and temptation cannot follow him.

In our moral education there are many deficiencies, some terrible mistakes. The memory is well stored with instructive text, with assembly shorter catechism, with many sound laws of morality ; and here the work is left ; the child grows up, and temptation coming, it falls into sin and crime, to the horror of pious parents and formal teachers. The reason is plain. The child has never

had its moral nature, its conscience developed ; it has no education at all ; it has been *taught*, not *trained*. To develop our moral nature, the teaching must be such as is applicable to our every day life, to the acts we are doing, to the life we are leading. The child should be taught the right and wrong of his little daily acts ; be made to feel that he is bad for not loving his parents, and brothers and sisters, for not dividing his toys with a playmate, for not being kind to a sister, for not obeying a mother, and the thousand other little acts, which make up the right and wrong of its daily life. The duty of self-denial and charity should be taught practically. The child should learn to deny his selfish wish for toys and sweetmeats, by applying his little means for the relief of human suffering and the performance of good. The parent should give the child money for such sacred purposes, if he would draw out sacred feelings in its little heart. In this way the child will be trained to feel for others, to deny self in order to do good, to do right ; hence his soul will become penetrated with every noble emotion, with kindly sympathies ; he will love others, instead of despising them ; he will relieve the child of poverty instead of driving him away in contempt for his rags. How many a child is ornamented in all that is gay, made to feel a self-importance which is the inheritance of none, thus educated to be narrow hearted and selfish, hard and uncharitable ; so hard that it can witness human suffering with indifference. We never see a child thus decorated that we do not think of the ox of the pagan sacrifice all tricked off with gaudy show, or the Hindoo widow gaily attired for the fearful suttee. Do such mistaken parents ever think that they are training their children just in the way they should not go ; just in the way that must destroy not only their usefulness, but their happiness even in time, to say nothing of the boundless hereafter ? In this way a law of morality will be impressed upon the mind, be taken up into the spirit, believed in and have force on the conscience ; thus developing those all-important emotions of pain and

pleasure following close on the heels of a conscious bad action. From a parent angry for wrong doing, the child's mind may be gradually directed to God, as his capacity becomes enlarged enough to take in so great a thought. In this way the moral nature will be brought into action, and conscience awakened on the side of virtue, and obedience; the child is thus being *trained* in the way he should go; right habits are being formed; he is learning to act from a law within, and not from a motive without; his conscience is alive, and misery follows misconduct, not misery coming from without, but springing up within himself, and stinging his peace of mind with poisoned wounds. Creeds and catechisms, and theologies will never do this; they are all above his comprehension, and do not come down to his practical life, do not solve his daily duties, do not apply to his daily wants. Truths thrown into the memory and not verified by the reason, or adopted by faith, are there as dust, to be blown away by the first breath of temptation that assails the young immortal, when he is left in this bad world to himself and nature, and their dangerous teachings. The truth has no root in the mind; it lies there as rubbish in the memory, never having struck its roots into the soul. It were well if many an anxious parent would lay this instruction to heart; then should we less often witness the shipwreck of dear hopes, followed with bitter tears; when alas! they are too late, and all in vain!

Moral culture should develop the moral emotions, bring into play our feelings of love and pity, cause us to sympathize with others, to weep with those that weep, and rejoice with those who rejoice. Truth taken into the mind, if it does not produce these effects on the soul, does not accomplish its due work, does not work out the true character, does not in fact work at all on the moral powers. The intellect may apprehend the truth, and the man, in his outward acts may conform to it; but unless his soul throbs in sympathy with human suffering and joy, unless a glow of enthusiasm follows the exhibition of an unselfish act; unless he bow, in

admiration and reverence before all manifestations of virtue and goodness, his moral life is yet undeveloped, is yet lying waste ; and the discharge of duty is not a joy, but a task to be submitted to. We often see men destitute of this moral culture ; men who live up to certain rules, conform to certain outward duties, and obtain a good report among those who see not the inward man ; but such men are ever cold, and hard, and uncharitable, and censorious ; can feed the starving, and thank God they are not as other men. They have no sympathy for the erring and penitent soul, bowed down under a consciousness of its sins, and struggling hard to escape from flesh and temptation into a purer light and a stronger faith ; they are prone, ready to condemn, but seldom pardon. Such specimens of humanity exhibit no moral culture ; no power of truth upon their own souls ; the intellect is all right, but the feelings are all dead. Such characters are not the true products of truth upon humanity ; they are the result of laws acting upon the intellect so as to control the will ; but never so taken into the soul as to work out all those rich treasures of feelings, which bind together suffering souls. Such men have never known the weaknesses of their own natures, and hence have no excuses for the weaknesses of others. The self-satisfied Pharisee is of this class, as well as many a good man who but half understands God and himself. We should all labor, therefore, to develop in our souls these emotions of enthusiasm at the sight of unselfishness and of sympathy for suffering. In this way, our whole nature becomes developed ; we cease to be hard and cold and icy, as a polar ocean in mid winter, but become all in a glow at the sight of suffering or joy ; we cling to our fellow beings with a love which is the fulfilling of the law, while we discharge in meekness all our daily duties ; we relieve the sufferer with a tear glistening in the eye, instead of a stern rebuke resting upon the lips. Around such characters there is ever a southern atmosphere, warm with love ; while the other is shut in by an icy

atmosphere, like that which gathers around an ice-river of the poles ; the suffering worship the one, and shun the other.

Men involved in formalism are ever of this hard class. They perform their daily round of duties, as they understand duty, and seem to grasp heaven as a right, to argue with God their right to His favor, and their infinite superiority over those sinners everywhere seen around them. This character is the natural result of formalism. Whenever the mind comes to regard certain *acts* performed as the sum of duty, their moral nature will cease to be developed ; their minds have come under a state of legality, whereas human sympathy and love can only be developed in a mind conscious of its own guilt, of its own weaknesses ; conscious of its relation to a system of mercy, and its own need of pardon. The soul that feels its own need of pardon, is ever ready to feel for and pardon the erring penitent. Humanity is under a discipline of *grace*, of *mercy* ; hence all its emotional nature must be melted under the influence of truth ; man should perform his duty with all the firmness which the possession of a law in the reason can give, and with all the gentleness and meekness and kindness which a consciousness of his own weakness and shortcomings must impart to the soul, when rightly trained.

All creeds and systems of outward forms have this same influence on the mind. Whenever a certain round of outward acts are recognized as constituting religion, the mind is prone to rely upon them ; they are performed as sufficient, while moral culture is overlooked. Now religion is a life, an inward life, not any assent to creeds and the performance of set forms ; nor is absolute correctness in all theological views necessary to this life ; if the soul, feeling its own weaknesses and demerits, strives to live a life in conformity to the life of God, it is fulfilling its duty, is developing its moral nature, whatever may be the thousand errors in which the intellect may be involved. These are matters of speculation ; those of practical life. It requires but the belief in a few great

facts and truths, in order that an earnest mind should be able to enter upon its moral culture, upon a spiritual life. A conception of the divine character, as the standard for human imitation, will rouse up the soul to action, cause it to struggle for some conformity to the divine type, and out of this struggle will grow new views of duty, so that the soul shall go on, from point to point, until its mission is closed. The earnest endeavor to love and imitate God in our daily life, to live up to our moral judgments, to our present beliefs, is better than all assents to creeds, however correct they may be; than any round of outward acts of worship, however praiseworthy they may be, and however faithfully performed. Forms are not to be absolutely discarded; nor are they to be regarded as tests of moral life; a large amount of erroneous views is consistent with high moral and religious culture; hence those men who make divisions on speculative views are clearly wrong; they should rather cling the closer to the earnest soul, which, though full of errors of speculation, is yet striving to make its life conform to the type of its divine Master. Let this important truth become deeply impressed upon every mind, and there would be much less of discord, and division, and unkind feelings than are now seen. Too many think of sects and their growth rather than of the Christian life wrought out in conflict, by a weak and trembling soul.

In what has been said may be seen the law and necessity of human development and man's moral progress. We see that man is born with moral capabilities, but destitute of the knowledge which alone can bring out these capabilities, develop these moral powers, and begin in him a spiritual life. The first thing, therefore, to be done is to impress moral truth upon the mind, to fill it with a knowledge of God and His laws, as the sole condition upon which spiritual life is possible. The next step is action on the part of the soul itself; it must begin to live by living according to this knowledge, to this truth, these divine laws; it must strive to live up to

its present beliefs ; that is the measure of present duty ; while the mind must ever be active to enlarge its knowledge, and enlarge daily more and more its views of God, His truths and laws, and its duties ; and this increase of knowledge must involve a constant improvement in the life, since this must ever be coming up to the standard of reason, to the law in the mind. Nor can a time of inaction arrive, since our moral nature constrains us to live up to our present knowledge of duty ; hence if this is ever growing, so must the scope and character of our life be ever improving, ever going forward and upward, without the possibility of stopping, since knowledge is infinite, and the type of human character is also infinitely distant, ever being approached, but never attainable. The spiritual life once begun in the human soul, and its cravings to escape from its perpetual failures and weaknesses, and after a nearer conformity to the divine law, and a higher perfection, will be insatiable ; it must struggle on, or be miserable, since conscience can be satisfied with nothing less ; hence amid many and repeated failures, the spirit fights and marches, gradually subduing all its nature and bringing it in sweet subjection to the law within, while love and every noble sympathy are being developed in the soul, as an earnest of a better and happier hereafter. The view of moral duty ever enlarging, while the life is ever below our present knowledge, and there must be, cannot otherwise than be, a perpetual effort to rise in the moral life yet without ever coming up to the standard of the mind itself. In this state of mind, we discover a necessity for constant progress ; the soul must ever advance in its life, or be miserable ; there is no escape from this fearful alternative.

In conclusion, we may be able to catch some glimpse of the *ideal man*, some faint conception of the high destiny which awaits humanity in a far distant future. We may anticipate a time, here or hereafter, when the soul shall attain such a knowledge of God, and His government and laws, as shall be sufficient to bring into action and complete development all man's moral nature ; as shall

serve for the perfect education of the spirit ; and when this knowledge is secured, the thoughts, and desires, and passions, and appetites, all of humanity, shall move in complete harmony with the divine law ; when the man shall know fully his duty and ever live up to its full performance ; and the result of such a life must be *love*, which is declared to be a *fulfilling* of the *law* ; and *love* is happiness ; since happiness follows necessarily, when the soul lives up to the law of its own being, which is also the law of God. God formed the soul for such a life ; hence in it there can be no jar, or discord, or conflict, wherein lies all our misery, since misery necessarily follows when the soul fails to live up to the law of its own being. God lives His own life ; He works out in His own life the truths original in himself ; hence He is perfectly happy ; since no conflicts or discords can arise in His being, no law of it being violated. Man lives God's life in his own life ; he must work out in his life the truths which originate in and come from God to the spirit ; through these truths, taken up into the soul, he lives a divine life ; since he lives by the same truths and laws as God does in some faint degree ; hence it may be said that man's life is hid in God ; since God's life in its fullness includes all life, the life of humanity entire as well as of each individual man. All men will in this ideal state live upon God's truths and laws, so far as their capacities can take them in and work them out in life ; and yet all humanity can exhaust but a fraction of that infinite fullness of life, which is found alone in God. The ideal man can never be fully developed ; he must be ever learning, and his life ever becoming, ever growing, ever enlarging like that endless river, which, ever gathering volume as it flows, can yet never equal that boundless ocean from which all its waters come.

This unity of life is entirely consistent with distinct personality ; it by no means destroys either man's or God's individuality. Each lives his own life, though all live the same life. God has His own ideas and laws, by which He lives ; and man, receiving some few of

these truths, takes them up into his mind, makes them his own by an act of reason and faith, and then shapes his life by them, as though they were his own truths and laws, drawn from his own nature ; for his own nature has been made in reference to them and adapted to them, as much as the nature of God is adapted to His laws and truths. With God they are original ; with man they are not ; he derives them from God, as just what is necessary to his full spiritual development, and moral growth and perfection.

In this explanation is seen the error as well as the truth of pantheism. God does in one sense live and work in humanity, but yet in entire consistency with the distinct personality of each. God lives in humanity only by His truth ; and the life of humanity is God's life only by being inspired by the same truth, only by being wrought out on the same plan and by the same laws. In this sense, the teacher lives in his pupil. The pupil adopts his views, his truths, his laws, and his thoughts, and moulds his life upon them, upon the plan of the teacher ; so that there is an identity in their lives, with distinct personality. The identity is in the thoughts, and yet the thoughts of each are his own thoughts, distinct, not common ; each thinks his own thoughts, and works out with them his own life. While all truth is the same, each mind has to make it its own by some act of its own, by an act of reason and faith. Unless this is done, the pupil can never live the life his teacher lives ; he must adopt as his the beliefs, the faith of the teacher, or he cannot in any sense be said to live his life. We see the truth of this view every day in the lives of children ; though there may be exceptions, but these will prove the correctness of the law ; since the child of vicious parents, if he is not like them, becomes so, because he does not accept their teaching ; because he has got new and different teaching from other and better teachers. So God is the teacher of humanity, either directly or indirectly. He has communicated His truth to mankind, and it has been transmitted from mind to mind as the

true source of spiritual life; but man can live God's life only so far as he adopts God's truth as the ground of his own life; man must, in some degree, ever adopt this truth; life were impossible on any other condition; but his spiritual life will not be God's life, if he fails to recognize and by faith make God's truth his own; for surely the wicked, the vicious, the criminal, do not live God's life. Surely the life of the murderer cannot in any sense be said to be a life in God, or God's life; God cannot live in him, since the law by which His life is shaped is inconsistent with murder; hence God cannot live in such a life. The murderer is such, because he has rejected the law and truth of God, and therefore lives a life without God, and hence is capable of doing such work as God cannot do, the works of wickedness, the working out of human misery, instead of human happiness, of his own misery as well as that of others. The life of the bad man is not, then, in any sense, the life of God; it is not wrought out by an application of God's law, but of man's laws; and hence such a man lives his own life. There is still in the general tendency of humanity evidence of the ever acting influence of divine laws; to such an extent that it can be seen that this world is still under the divine administration, working from less to more, from bad to better, from ignorance to knowledge, from vice to virtue, from immorality to morality, thus affording a well grounded hope of a future full of promise, rich in all the possibilities of humanity, when all its virtualities shall have become actualities, and peace and happiness—perpetual peace and perfect happiness, shall be the final portion of humanity; but this vision is possible only to those whose lives are hid in God; misery and conflict must be the result of a life without God.

CHAPTER XXXVI.

SOCIAL PROGRESS.

“Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.”

SUCH is the language of the poet in reference to human progress, and it is no less the doctrine of the schools. The fact that humanity has a course to run, a destiny to accomplish, is now admitted; and the influence of this idea is seen in the manner in which history is now regarded and written. There is a something which nations or society do transmit from age to age to their successors, which is never lost, but which grows and continues as a common stock, and will thus be carried on to the end of all things. For my part, says Guizot, I feel assured that human nature has such a destiny; that a general civilization pervades the human race; that at every epoch it augments; and that there consequently is a universal history of civilization to be written. M. Guizot calls this result of social progress, civilization; a fact which exists as undisputed and as undebatable as any other fact in history; a fact more noble and interesting than any other fact in history, because it comprehends every other. Civilization is, as it were, the grand emporium of a people, in which all its wealth, all the elements of its life, all the powers of its existence are stored up. It is as they contribute to the progress of social life, of civilization that all other facts find their true value.

Two elements are said to be comprised in the great fact which is called civilization ; two circumstances are necessary to its existence ; it lives upon two conditions ; it is revealed by two symptoms—the progress of a society and the progress of individuals ; the amelioration of the social system, and the expansion of the mind and faculties of man. In this idea of civilization is also included two things—the *continuity* of society, and its *improvement* from generation to generation. In order to justify this doctrine of a continuous life in society, an unbroken progress in the working and development of society, there must be a transfer of the life of one generation into another ; the succeeding generation must live the life of the preceding, and something more ; for whenever a succeeding generation lives only the life of a preceding, society becomes stationary, as it has been for centuries in China, and when it does not live up to the past generation, society becomes retrograde, goes back, as it has done in India ; still, in such cases the fact of continuity must be kept up, or one of the elements in this problem is untrue. But that this identity of life is kept up from generation to generation in society, stationary or retrograde, is apparent from the fact that the Chinese of to-day is identical with the Chinese of three centuries ago, and the present Hindoo is the same as his ancestors, with a slight abatement. The same is true, also, in reference to savage tribes ; the Indian of to-day, so far as he has not been affected by contact with Europeans, is the same as the Indian of three centuries ago. Each generation has grown out of its predecessor, and become the root of that which followed. The fact, then, is apparent that this continuity does exist ; and a fact which is universal and uniform in social progress, must be founded in humanity itself, and therefore exists of necessity. There must be some natural adaptation in humanity for this purpose ; it cannot be the result of will or accident ; it must originate in a law of human development, which acts with the certainty and precision of the law of gravitation, or

magnetism, or electricity. If this were not the case, there would be somewhere in the manifold manifestations of social progress an exception to or a deviation from the law of continuity. No such exception or deviation has ever been found, anywhere, or at any time.

We have already seen that social progress implies, as has just been stated, improvement in the social condition of man, and in his intellectual and moral development; the one is material progress, and the other mental. Material progress is made when the same material results are produced, in one age, by a less outlay of human labor than in a former age. This is positive progress, while the mere accumulation of wealth, whether as capital or improvements on lands, may be the result of harder, more constant labor and a more meager living; and, hence, as a consequence, there must be deterioration somewhere. Intellectual progress is made, when, from age to age, science continues slowly to creep from point to point, and the knowledge of the now age exceeds that of the past. Moral progress implies that men are becoming more enlightened, more conformed in their conduct to their moral judgments, whereby the vices and shortcomings and ignorances of a previous age are in some degree got rid of, and virtue and intelligence are more largely prevalent through society; or, in other words, that men are growing wiser and better, coming to know better what is right, and more generally acting up to it. These conditions existing, society must be advancing, advancing on the true course toward individual and social perfection, toward that far distant point, when humanity can be said to act and live just in accordance with the idea of its creation, just as its Author designed it should live and act. Whether this far distant point shall ever be reached is one question, and whether we are on the way towards it is another and very different one; a denial of the first is consistent with the admission of the other. We all feel conscious that humanity is capable of attaining the first; that it has a future full of promise,

while we know that it is struggling on the way that leads thither, and must continue to struggle on, whether the goal is to be reached or not. The battle and the march must be kept up ; victories must continue to be gained, acquisitions to be made, whether the world lasts long enough to see the last battle field or not ; this last battle must come ; this last victory must be gained, here or elsewhere. We feel conscious that there is a final success somewhere in the future, on this side of the dark cloud, or on the other side of it, here or hereafter.

There are here two questions to be discussed ; the one relates to the *grounds of this continuity*, in the social life ; and the other to the *grounds of perpetual progress* or advancement, as those words have already been explained. We will proceed to deal with these two questions, each in their order.

And, first, what are the grounds upon which this continuity in social life depends ? What is the reason that the generation of to-day is substantially the same as the generation which preceded it ? Why is it that society is the same now as heretofore ? Why is it that the present contains the past, and somewhat beside ? This question might be put in an infinite variety of forms ; but they would all amount substantially to the same thing, and demand identically the same solution.

We have seen that sensational life is not hereditary ; does not pass from one to the other. The sensations are brought into action and developed by man's senses or organs of sense coming in contact with matter. This fact is true of every individual, of all individuals. The child does not depend upon the parent, but upon matter, to develop his sensational being. In this respect, each individual lives his own life, and not that of another. Such is true of all animal life ; their life is sensational, and hence each animal is a fully developed animal, as fully so as his nature is capable of. There is in this life no continuity ; each is developed independently and without aid from others. Nothing is here received ; all is

original ; hence each animal attains to the perfection of animal life, and progress is, for it, an impossibility. This is true of man's sensational development. Were all predecessors to cease, the instant a child was born, still sensational life would be the same, developed in the same way, and continued in the same way. This continuity of life cannot, therefore, be found in man's sensational development, and what is true of the individual is equally true of society.

But this is not the case with man's moral life. Here we have seen that the child depends for this life upon his parents, his predecessors. This life is the product of truths and laws received by one mind from another ; and the identity of two lives depends upon the identity of the moral truths which are received and worked out in the life of each. If the moral judgments and beliefs of two individuals are the same, their lives must be substantially identical ; they must think the same thoughts, and, under similar circumstances, must act in the same way. This proposition results from what has already been said upon the origin and mode of man's spiritual life, depending, as it does, for its birth and growth upon truth to be revealed to it, and taken up into it, and worked out through it. What is true of one individual, is equally true of all ; and what is true of individuals generally, must be true of society and the social life, since social life is but the general result of all individual life.

If, then, one individual receives from another the truths which shape his moral life, the material out of which it is wrought, so one generation of society must receive from a preceding one the truths which must shape its general life, the materials out of which it must be wrought. Now, the dying generation can only teach the coming generation the truths it has, is possessed of ; and these truths are the very truths by which the dying generation has lived, the identical materials out of which it has wrought its life ; hence the life of the new generation must be substantially the same as the old, since it is to be shaped by the same truths, to be wrought of the

same materials. It is this principle, this fact which necessitates an identity among the individuals of the same generation ; and it must lead to the same result between two different generations. This identity, then, between two successive generations of society is a necessity, a law of human development and social progress, as invariable in its action as the law of gravitation, or of atomic proportions in the combinations of matter.

This teaching of which we speak is not limited to mere moral teachings so called. All scientific truth becomes moral, when viewed in connection with humanity and its destiny ; and hence the teaching of one generation to another includes all its knowledge of every name and character. It all has a moral aspect, since all knowledge is of God, and applicable to develop man's immortal nature, to impart higher views of God, and to contribute to material progress, and thereby, indirectly, to man's moral progress ; since material progress economizes human labor, and thus saves man's time from physical labor to be devoted to moral and intellectual culture ; and intellectual culture is important only as it directly or indirectly contributes to man's moral and spiritual growth, to his temporal and eternal happiness. Indeed, man's moral nature is that in man for which all else was created, and for the development and perfection of which all is made to contribute, whether it be material or intellectual ; hence, the thing in man which must control and subject everything else to itself, is his moral, his spiritual nature. Herein lies his power ; from within comes his activity ; in all questions of human development and social progress, the spirit must occupy the prominent place, and its progress must be the progress which alone can give any value or worth to any other progress, or can mark man or society as progressive, stationary, or retrograde. If man's moral nature is not being developed, improved, or making progress, then there can be no real progress in the individual or in society.

Having thus seen wherein is founded the identity of successive generations, we are now to expound the grounds and necessity of

social progress. We have already seen that the fact does exist ; we have now to do with its explanation. In the first place, all which a passing generation possess, will, must be handed over to the coming one, so that the latter will start just where the former closed its career. In this transfer is included all material, intellectual and moral possessions ; so that the coming generation will come into possession of all the material improvements made, into all the knowledge acquired, and into that state of moral development, to which the passing generation had attained. Unless this were so, the new generation would be inferior to the old, and so might never come up to it ; since important discoveries, and priceless truths might fall out of sight and be lost between the going and coming world. The new generation then must be educated up to the old, must be put in possession of all its stores of accumulation, with which to start forth upon its career ; and unless the new generation, itself become the old, transmits to its successors all it has received, society will become retrograde ; and unless it transmits more, society will remain stationary ; progress consists in the old generation transmitting to the new something it did not receive, but has itself originated or discovered, and added to the common hereditary store.

But it may be said that on this theory of the continuity of social life, progress is impossible ; that, if we are to receive all our moral teachings, all we know from the preceding generation, we are doomed to remain stationary, where the preceding generation stood. We know that this objection is untrue, since society does improve, does advance in its material as well as in its intellectual and moral interests. Progress is everywhere being made ; society is year by year creeping on in scientific knowledge and in moral culture ; hence the objection is false in fact.

But it is equally untenable on principle ; we have only to analyze the elements of human progress to demonstrate this. In material interests much depends upon observation ; each generation may

obtain a larger experience in reference to nature, since this is the result of simple observation ; there is ground then for progress in our knowledge of nature, since each generation observes for itself, and does this by aid of all the light received from its predecessors. In the study of material interests, each generation begins with all the knowledge of the preceding ; hence whatever new observations are made must be added to the common hereditary store, to be transmitted to the coming age. The discoveries of one age become, like the steam engine, the mighty instrumentalities of a succeeding one ; the possibilities of one era become the activities of another, where-with vast strides are made in material progress. And yet there is in each age very little added, which is absolutely new ; the facts lay patent before the eyes of past generations ; but they could not read and understand them ; they had no idea of the possibilities which lay waiting to be comprehended and converted into activities, into powers mighty in the work of amelioration. The facts of geology were many of them known to the ancients, but they could not read them, did not understand them ; to them, they were dead facts ; but to us, under a deeper knowledge of them, they have become living facts, suggestive of great truths, out of which science has been constructed, and taught, and will continue to be taught from age to age, until the human mind shall come to read them all aright. In this way progress is ever being made in science, and amelioration being wrought out in material interests.

What is true of scientific and material progress is equally true of moral progress. This consists not so much in the discovery of new truths and laws as in the progressive culture of man himself. Ignorances are to be got rid of, vices to be discarded, and the life more and more conformed to the divine image ; this is being accomplished by a deeper understanding of old truths, by new applications of well known laws ; the virtues of one age become the vices of a succeeding one, not because new truths are discovered, but because the mind sees that these truths are broader and more com-

prehensive than the past age thought they were. The slave trade is moral in one age, and piracy in another, and yet only by virtue of a better understanding of the law, which has come down to it. The same is true of gambling, intemperance and numerous other acts allowed as moral in a previous, and branded as immoral in a subsequent age. Constant progress is being made by the mind in the study of the truth ; new relations and applications are being discovered, whereby human conduct is constantly being modified and improved. How many possibilities of truths lie involved in the single idea of a God ! The fact of such an existence is admitted among all populations, and yet how various are the ideas which are formed of God ! In the study of this fact, in the gradual elimination of a somewhat distinct idea of it, how manifold are the truths which continue to dawn upon the mind, are taken up into reason, adopted by faith and wrought out in the life ! Here is no new fact discovered ; the human mind now only understands it better than in a previous age. The same progress takes place with all the great facts of the universe and humanity ; the problem involved in them is being from age to age more and more read, and better and better understood, and comprehended. The effect of such progress in knowledge is seen in human conduct, in the casting off of old virtues as vices, and the practice of new virtues, which had been considered as no duties. Such knowledge tends to bring out to the light hitherto hidden vices, and duties hitherto unseen, whereby moral defects are being gradually rejected, and the scope of moral duties vastly enlarged, and the soul day by day is being filled with truth and the life gradually becoming purer and purer.

A deeper moral consciousness, a more and more thorough moral development is taking place ; and as a consequence man daily grows in his knowledge of himself, of truth and of God. He feels the necessity of new applications of old truths ; he feels that they have been but half understood, narrowed down almost to a point, when they are higher than heaven and as comprehensive as omnis-

cience. Truth applied to the life makes us feel that it is truth ; we come to know the *truth* from its very action upon our moral nature ; we feel that it is just adapted for its culture and for nothing else ; and that we are being developed by it just in the way we were created to be developed ; that we are becoming just what we ought to become, as that peace of mind, which passeth understanding, comes to be gradually diffused through the soul, and our happiness seems daily increasing as our moral life is more deeply roused and moved. The mind also, under the influence of this moral progress comes to discover new views of truth, new applications of it ; new relations between man and God, and between man and man, gradually unfold themselves. Eras of deep moral earnestness and culture have ever been eras in which truth has made its most rapid progress, its greatest conquests over man and society.

It has been said that man is daily receiving new revelations. This is in one sense true, and in another sense false. If by revelation is meant an objective communication of truth from God to man, then it is not true ; but if by it is meant that the human soul is daily obtaining new views of God, of its own nature, and of truth, then it is true. In this sense a constant revelation is going on, and must go on just so long as human progress continues ; since this progress is the effect of these new views of God, and self, and duty, daily being revealed to the human soul. All the great facts of man's spiritual life have been revealed for ages ; but the human mind is constantly obtaining a more correct and a deeper understanding of these facts, and of truths which are involved in them. This dispute about a continuous revelation, is, then, rather a dispute about words than things ; since the facts adduced are facts of human consciousness, and cannot be denied.

It will thus be seen that each age, out of the knowledge handed down to it by a past generation, is working out new results, discovering new applications, and in this way moving onward in the grand march of humanity. Each generation is adding somewhat

to the general stock, and the world goes on from more to more, and man and society from one degree of progress to a succeeding one. There is, then, in this idea of continuity nothing inconsistent with a real social progress, growing out of the past into the present, and out of the present into the future. These new discoveries grow out of old truths, and would have been impossible but for what was received; the new generation takes up the work where the old one left it; and out of what has been accomplished grows the ability to accomplish what is to be accomplished; the promise of all the future is involved in all the past; nor could the future be developed had not the past existed, and labored, and gathered up its experiences and knowledge for the education and instruction of the future.

Now, wherein lies the *necessity* of this progress? This ground, whatever it may be, cannot be absolute; since, if it were so, all societies ought to go on improving, ought to be perpetually making progress. We know, however, that such is not the universal fact. Some societies, like our Indian tribes, and many others, have never started in the march of civilization; and others, like China, have suddenly stopped in mid career, and never again advanced a step for centuries; while others, like the Hindoos, have fallen back, instead of advancing. These facts show that the ground of social progress is conditional, is not a necessity, unless upon a condition. What, then, is this conditional fact, without which society cannot advance?

In answering this question, we must again have recourse to individual consciousness, to individual experience; since the experience of society is but the general result of all individual experiences. What, then, is it which produces action, motion, progress in the individual? We have seen that the individual can make no progress until his spiritual life is brought into action. Man must be conscious of an inward life, of an inward power, before he can begin a battle against nature, and make conquests over her.

There is no motive power in man until his spirit is revealed to him through the reception into it of truth. In all else man is passive ; his intellect is not necessarily active, but must be propelled to action before it will begin to act. It is from within that comes all man's power ; it is found in his moral nature, which is endowed with power to subjugate all other natures to itself. The intellect will not search for truth until the cravings of man's moral nature shall force it upon this investigation ; and material progress is ever subsequent to the commencement of intellectual activity and the development of the spiritual in man. It would, therefore, seem that all power in humanity lies in the spiritual, and cannot be developed into activity until the spirit itself is developed. We see this must be so, since all else in man is made subservient to the spiritual ; and the spirit employs all else than itself as a mean to develop and perfect itself. In man's moral nature, then, lies the ground of all progress ; and the development of man's moral nature is the condition on which rests the necessity of progress. If there is no moral development, there can be no progress. But when this takes place, when man feels the worth of his moral life and the power of duty resting upon him ; when he comprehends what he is, and what he must be, then there comes out of him a power to subdue the world ; from this time he cannot but work to overcome all obstructions in his way of realizing his ideal of humanity. His intellect is propelled to action, all sciences are gathered up, all economies are sought after, and every mean brought into use, to enable man to provide for his material wants in the least possible time ; so that he may have the more to work out his moral life into the divine image, and up to that perfection which the working soul ever aspires to and yearns after as the supreme good, lying somewhere unfound in the distant hereafter. The intellect, that faculty by which man gathers up knowledge, is the handmaid of his moral nature, incapable of real work until propelled and directed to it by the power that lies in the spirit when it is being developed. The

soul, when once aroused to moral consciousness, craves to know more and more of God, of His universe, and of itself; indeed, the power of duty is laid upon it to search into all the secrets of His works and character, and to economize its precious time; so that with this time saved, and this knowledge gained, it may the more rapidly carry forward the soul's great work, its own culture and perfection.

In the case of the individual mind, we see the case of society. To insure progress, the moral nature of society must be developed; the worth of humanity must be appreciated; the conscience must be developed, and the power of duty be brought to bear upon the general consciousness of society, in order that real progress may be possible. With such a condition of the general mind, society, individually and collectively, will, nay must, work in this work of human progress, in this labor of enlightening the ignorant, rendering virtuous the vicious, and in economizing human labor for the supply of material wants.

The subject of material wants are the first attended to after the moral consciousness has been awakened. Man sees he must improve here, he must economize his labor, if he would secure time to develop his intellect and cultivate his moral being. Hence material progress is the first indication of social progress, the first evidence that man has waked up to a consciousness of his immortality. With economy here, is seen rising a notion of the conveniences and comforts of life; his residence is improved, his clothing increased; his whole external appearance undergoes a change, indicating decided improvement in the supply of man's material wants; he is better clothed, better housed, and better nourished.

With material progress comes intellectual progress; knowledge increases, discoveries are made, and again material interests march by the aid of science; conveniences are increased and luxuries begin to appear. The decencies and proprieties of life are de-

veloped, and harmony begins to reign, where once discord prevailed. The family begins to exert its charmed influence over the man, and all his gentler nature bursts into life. With these come the love of beauty, the enjoyment of the grand and beautiful in the sunshine and the storm, in the green valley and towering mountain, in the babbling brook and roused ocean. Art is then born, and man seeks in art to exalt his moral nature, and the great God whom he adores. Art has ever originated in the moral, in the craving of our moral nature to give expression to its own worth and exaltation to the divine Creator. But no where has this development of sciences, of art, taken place, except among a people whose moral nature was active, was being developed. Greece was not great in literature and art until Socrates had come and awakened its moral consciousness; and when his influence had carried the ancient world to a point beyond which it could not go, Christ came and brought immortality to light and scattered His truth in the world; the world seized hold of it, took it up into its spirit, worked it out in its life; and Grecian culture and Christian truth are still working together in modern society, and carrying forward its progress to a point never before attained; and yet this point seems but the starting point of a progress of which humanity is capable under the power of Christian truth. The moral consciousness is more and more developed, the worth of humanity is more and more appreciated, and science and art are being carried higher and higher, until humanity begins to catch the glimpse of a future, to which it aspires, but which it cannot as yet comprehend. It will thus be seen that upon man's moral nature depends all progress; in its cravings for perfection are found the necessity for that ever living work in the soul, upon which depends all other work and all progress.

Whenever society comes to lose this moral consciousness, comes to regard material wants as all of man, society becomes stationary. The individual who ignores his moral worth, at once becomes

careless, is satisfied with things as they are, and soon begins to deteriorate. When society is composed of such individuals, it soon becomes stationary, and then retrogrades. There are no longer any moral cravings to be satisfied; hence there is no power from within, exerted in subduing ignorance and vice, and stimulating to virtue and knowledge. Men are regardless of each other; the charities of life disappear, and first a refined and then a grosser selfishness takes possession of society, and its doom is sealed, its damnation certain. In China the soul is of no worth; honesty of no worth; while lying and deceit are the law of life. This is also true of Japan; and there has been no progress in either for near two thousand years; while in Europe, under the power of Christian truth and Grecian culture, barbarians of that age are now the foremost men in all the ranks of time. What makes this great difference? China came almost to many great truths and discoveries, but stopped just where the European can see success. There is but one fact which can make the difference. The moral teachings of Socrates and Confucius had their limits; but the teachings of Christianity open up a future which has no limits. It is in this Christian doctrine of the soul's priceless value that is found a fact, which will explain all. Christianity gives immense worth to humanity, and draws forth man's moral consciousness beyond any other system of moral truth; hence, under the cravings of a deeply awakened moral consciousness, power has been put forth which has crowded forward civilization in every direction, and with a rapidity of progress never before known in the world's history. And in the living power of this truth we discover an assurance that this movement is never to be checked, never to become stationary, never to retrograde, but ever to advance from one point of perfection to another, until humanity shall attain a perfection, and society a state of improvement never as yet dreamed of; a future there is, where war shall cease, and peace and good will rule the earth. Under this teaching there

can be no reaction, since the value of humanity is rising higher as the truths of Christianity are more clearly comprehended and more fully obeyed. All other civilizations have become stationary or retrograde; this is true of all pagan societies, of all unchristian societies. Mohammedanism is exhausted; it has made no progress for centuries. All these must die out, unless the spirit of Christianity is infused into them. Wherever this is the case, an awakening is taking place; there is a stirring among the dry bones of a dead society, and a movement is seen to begin which will soon become progress. So, too, in those countries where Christianity in its spirit has most degenerated, progress has been slowest, civilization is the least advanced, and is now even making the least progress.

Christianity, in disclosing the soul's worth, develops man's liberty. It elevates the importance of the individual, the necessity of individual as well as of social work. Hence all work as for their lives, laboring to instruct and perfect not only themselves but others; hence civilization marches most rapidly among populations where individual liberty is largest, is the least restrained. Among such populations, penetrated at the same time with deep moral convictions, there must be earnest work, untiring and unceasing work, work as well for social progress as for self culture. Christianity can only attain its highest development in a community enjoying true freedom of thought; elsewhere it soon degenerates into a system of forms, and ceases to be a life in the human soul. Hence, a pure christianity has ever carried this priceless boon along with its teachings; and it is only when the power of the priest is substituted for the power of Christian truth, that man is restricted in the use of this precious right; but such a restriction entails a positive loss upon society; progress is at once checked, and society goes backward instead of onward. To render progress possible, thought must be free, ever at its independent and earnest work, exposing with unsparing severity the errors of

the past, and forecasting, as with a pencil of light, all the possibilities of the future.

In this work of progress, two elements are ever found at work and in conflict. A struggle, sometimes calm, sometimes active, an antagonism, now disguised by compromises, now made apparent by ruptures, is, as it were, the basis of the internal history of nations. At moments the most tranquil, it is ever possible to discover in their bosom two spirits, which are ever carrying on a secret war, or granting truces only through lassitude, or for some other sufficient reason. Ordinarily one of these represents the past ; the other the future ; the one is the principle of conservatism, and the other of destruction ; the one opposes all change, the other seeks only change ; the one clings to all the past for the good found there, and through a fear of evils in the future ; the other would reject all the past for the evils found in it, and rush into the future for the possibilities it sees there. The predominance of either of these principles in society is equally fatal to all true progress ; since the one would hold on to the error, and the other would discard the good, which is found in this past ; whereas progress is only possible when society is gradually escaping from its errors, while holding on to its old truths and receiving all new ones. Conservatism is good in this, that it refuses to give up the truths of the past ; and destruction is good in this, that it would clear away these errors and thus make room for the introduction of new truths. The true principle of progress combines what of good there is in each of these conflicting powers ; it holds on to all that is true in the past, and carries it into the future, thus making of it the connecting link between past and future, and thereby preserving the continuity in the social life, while it seeks all the new truths which the future contains ; in this mode true progress is being made ; society is being constantly employed in casting off old errors and in taking up new truths, and thus ameliorating its condition.

Conservatism clings to abuses, and hence creates a danger to

society ; for sooner or later society will come to discover these errors and abuses, will feel uneasy under their weight, and struggle to get rid of them ; and they must be got rid of, or they will get rid of those who hold on to them. Human consciousness cannot tolerate, cannot endure a felt, a known wrong, an injustice ; too long held on to, this injustice, these wrongs will rouse populations to madness, and, in the end, to revolution. The injustice and the wrong, the good and the bad will be swept away together, and for a moment the continuity of the social life will be sundered ; the past will be separated from the present. When this is the case nothing but uncertainty and conflict can prevail ; all social stability is lost ; the human mind becomes enamoured of its dreams, and strives in practice to embody the impossible, to construct a future without reference to a past. Such eras are eras of skepticism ; in discarding the past, society has given up all its political judgments, and every mind is busy with its own ideal of the State ; hence, there must be conflicts of opinion, parties and factions in the bosom of society, precluding the possibility of order, and, of course, of all progress. Nor can order be restored and any advance be made, until society shall again return to order and stability by re-attaching itself to the past, by again gathering up all the good in the past, and carrying it forward into its future life ; so that it shall logically and practically grow out of this discarded past. All revolutions are, therefore, followed by reactions, by counter-revolutions ; the people, tired and weary of perpetual strife, conflict, uncertainty, recur to the past, as their only mean of escape from the evils of the present ; but still the dead past can never be made to live again in its identity ; society has outgrown it, and, if the form of the past is to exist, it must be animated with the spirit of the present. Nor can the effort to reform the past with the spirit of the past be successful ; the effort must fail in a second revolution. This was the fate of the English Stuarts and the French Bourbons ; both were restored to thrones by counter-revolutions ; both undertook

the impossible task of restoring a dead past, and both were swept away, as incorrigible, by a new revolution, which sought stability by imbuing the forms of the past with the spirit of the present.

True progress, therefore, consists not in sudden changes, in revolutions ; but in those silent reforms which seek to harmonize the institutions of society with its consciousness, by removing all defects, and correcting all errors received from the past, as fast as they are discovered, and by taking up and realizing all new truths as fast as they are received into the public mind. In this way the errors of these conflicting principles are avoided, and true progress secured. The future grows out of the past, and the continuity of the social life is preserved ; society marches silently with the tread of time ; conflicts and revolutions are avoided, as perfect harmony is preserved between human thought and social institutions ; society changes as opinions change ; and the world thus moves harmoniously on, without rupture or shock, any more than is felt in the silent growth of the oak, or the gentle flow of the river.

We have now completed our survey of social progress. We see that there is such a law of humanity, working itself out in society, and, under proper conditions, ever tending to the perfect, both in the individual man and in society. This progress is not absolute, but conditional, dependent upon an active state of man's moral powers. Hence moral culture becomes a subject of priceless value, not to the individual alone, but to society itself, since its progress is impossible without it. In the power of Christian truth over the human conscience, we discover a condition, which must ever keep alive and in action man's moral nature, and hence human progress.

In the future, therefore, may we catch a glimpse of what society may become ; in its perfect condition, in its highest progress, it will outgrow the State, by outgrowing all its crimes, and offenses, and wrongs, and errors, and conforming in its actions to that divine law, the fruits of which are righteousness and peace, love and harmony, happiness and joy. Let all work together for this divine

end, by bringing their own lives in conformity to this law, and laboring also to bring the lives of all others to the same obedience. Then may we rejoice in the future, and, joining in the language of the poet, will we exclaim :

"Men, my brothers, men the workers, ever reaping something new,
That which they have done but earnest of the things that they shall do :
For I dipped into the future, far as human eye could see,
Saw the vision of the world and all the wonder that should be ;
Saw the heavens fill with commerce ; argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales ;
Heard the heavens fill with shouting, and there rained a ghastly dew,
From the nations' airy navies, grappling in the central blue ;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the people plunging through the thunder-storm ;
Till the war-drum throbbed no longer, and the battle flags were furled
In the parliament of man, the federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapped in universal law."

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